Mokhtaser

SAHIH AL-BUKHARI

Text and Translation

مختصر

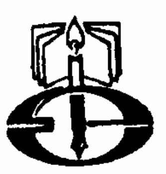
صحيح البخارى

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بسم الله الرحمن الرحيم

IN THE NAME OF GOD, THE MERCIFUL,
THE COMPASSIONATE

الحمد لله رب العالمين
الصلاة والسلام على محمد عبده ورسوله

All Praise be to GOD, the Lord of the Worlds,
prayers and peace be upon Mohammed His servant and Messenger.

(سبحانك لا علم لنا إلا ما علمتنا)

All praise be to You, we have no knowledge Except what You have taught us.
(Surah 2 Verse 32.)

61- كتاب الجهاد

١١٥١- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: دُلَّنِى عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ، قَالَ: لاَ أَجِدُهُ، قَالَ: هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلاَ تَفْتُرَ، وَتَصُومَ وَلاَ تُفْطِرَ، قَالَ: وَمَنْ يَسْتَطِيعُ ذَلِكَ؟.

61. The Book of Jihad and Marching Out in the Cause of God

Chapter One:

The Superiority of Jihad and Marching Out in the Cause of God

1151. It was related that Abu Huraira said that a man came to the Messenger of God and asked: "Tell me of a deed which is equal to Jihad." He said: "I do not know of such a deed." Then he added: "Could you enter your mosque and pray without ceasing and fast without breaking your fast while the Muslim fighters are on the battlefield?" The man said: "But who could do that?"

١١٥٢- عَنْ أَبِى سَعِيدٍ رَضِىَ اللهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللهِ، أَىُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللهِ: مُؤْمِنٌ يُجَاهِدُ فِى سَبِيلِ اللهِ بِنَفْسِهِ وَمَالِهِ، قَالُوا: ثُمَّ مَنْ؟ قَالَ: مُؤْمِنٌ فِى شِعْبٍ مِنَ الشِّعَابِ يَتَّقِى اللهَ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ.

1152. It was related that Abu Sa'id Al Khudri said: "A person asked: 'O Messenger of God! Who are the best of people?' The Messenger of God answered: 'A believer who strives with all his effort in God's Cause with his life and his possessions.' They asked: 'Who is the next best?' He said: 'A believer who secludes himself on a mountainous way worshipping God alone and keeping his mischief away from the people'."

١١٥٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَثَلُ الْمُجَاهِدِ فِى سَبِيلِ اللهِ، واللهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِى سَبِيلِهِ، كَمَثَلِ الصَّائِمِ الْقَائِمِ، وَتَوَكَّلَ اللهُ لِلْمُجَاهِدِ فِى سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ: أَنْ يُدْخِلَهُ الجَنَّةَ، أَوْ يُرْجِعَهُ سَالِماً مَعَ أَجْرٍ أَوْ غَنِيمَةٍ.

1153. It was related that Abu Huraira said: "I heard the Messenger of God say: 'The similitude of one who performs Jihad in the Cause of God, and God knows best who strives in His Cause, is as the one who fasts and prays continuously. God promises that the one who performs Jihad in His Cause will enter Paradise if he is killed, or He will reward him and return him home in safety with war spoils."

١١٥٤ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ آمَنَ بِاللهِ وَرَسُولِهِ وَأَقَامَ الصَّلاَةَ، وَصَامَ رَمَضَانَ، كَانَ حَقاً عَلَى اللهِ أَنْ يُدْخِلَهُ الجَنَّةَ، جَاهَدَ فِى سَبِيلِ اللهِ أَوْ جَلَسَ فِى أَرْضِهِ الَّتِى وُلِدَ فِيهَا، قَالُوا: يَا رَسُولَ اللهِ، أَفَلاَ نُبَشِّرُ النَّاسَ؟ قَالَ: إِنَّ فِى الجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللهُ تَعَالَى لِلْمُجَاهِدِينَ فِى سَبِيلِ اللهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الجَنَّةِ وَأَعْلَى الجَنَّةِ أُرَاهُ، قَالَ: وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الجَنَّةِ.

1154. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever believes in

God and His Messenger, establishes prayer and fasts for the month of Ramadan, will be duly admitted to Paradise regardless of whether he fought in the Cause of God or remained in his homeland." The people said: 'O Messenger of God! Shall we tell the people this good news?' He said: 'Paradise has one hundred levels which God has set aside for those who fight in His Cause, and the distance between each two levels is as the distance between the Heaven and the Earth. So if you ask God, ask for Al-Firdous, which is the best and highest part of Paradise.' The sub-narrator added: 'I think the Prophet (Prayers & peace be upon him) also said: 'Above Al-Firdous is the Throne of the Merciful and from it springs the rivers of Paradise'."

١١٥٥- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَقَابُ قَوْسٍ فِى الجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَغْرُبُ، وَقَالَ: لَغَدْوَةٌ أَوْ رَوْحَةٌ فِى سَبِيلِ اللهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْس وَتَغْرُبُ.

1155. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A place in Paradise as small as a bow is better than all things over which the sun rises and sets." And he said: "One endeavor for God's Cause in the afternoon or forenoon is better than all things over which the sun rises and sets."

١١٥٦- عَنْ أَنس بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَوْ أَنَّ أَمْرَأَةً مِنْ أَهْلِ الجَنَّةِ اطَّلَعَتْ إِلَى أَهْلِ الأَرْضِ لأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلأَتْهُ رِيحاً وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

1156. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "If a houri from Paradise appeared

to the people of earth, she would diffuse the space between Heaven and Earth with light and sweet perfume and her head covering is better than the world and all that it in it."

١١٥٧- وعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: بعَثَ النَّبِيُّ ﷺ أقْوَامـــاً منْ بَنِي سُلَيْم إلى بَنِي عَامِرٍ في سَبْعِينَ، فَلَمَّا قَدمُوا قَالَ لَهُمْ خَالِي: أتَقَدَّمُكُمْ، فــإنْ أمَّنُونِي حَتَّى أبَلِّغَهُمْ عَنْ رَسُولِ الله ﷺ، وَإلاَّ كُنْتُمْ مِنِّي قــريبــاً، فَتَقدَّمَ فَأمَّنُوهُ فَبَيْنَمَا يُحَدِّثُهُمْ عَنِ النَّبِيِّ ﷺ إذ أوْمَؤُوا إلَى رَجُلٍ مِنْهُمْ فَطَعَنَهُ بِرُمْحٍ فَأنْفَذَهُ، فَقَالَ: الله أكْبَرُ فُزْتُ ورَبِّ الْكَعْبَة، ثُمَّ مَالُوا على بَقِيَّة أصْحَابِه فَقَتَلُوهُمْ، إلاَّ رَجُلاً أعْرَجَ صعدَ الجَبَلَ فَأخْبَرَ جِبْرِيلُ عَلَيْهِ السَّلاَمُ النَّبِيَّ ﷺ أنَّهُمْ قَدْ لَقُوا رَبَّهُمْ، فَرَضِيَ عَنْهُمْ وَأرْضَاهُمْ، فَكُنَّا نَقْرَأُ: «أنْ بَلِّغُوا قَوْمَنَا أنْ قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأرْضَانَا»، ثُم نُسِخَ بَعْدُ، فَدَعَا عَلَيْهِمْ أرْبَعِينَ صَبَاحــاً، عَلَى رِعْلٍ، وَذَكْوَانَ، وبَنِي لِحْيَانَ، وبَنِي عُصَيَّةَ، الَّذِينَ عَصَوْا اللهَ وَرَسُولَهُ.

1157. It was related that Anas said: "The Prophet (Prayers & peace be upon him) sent seventy men from Bani Salim to the Bani Amir. When they were nearby the brother of my mother said to them: 'I will go on before you and if they permit me to convey the message of the Messenger of God, then it is well, otherwise stay close to me.' So he went on ahead and the unbelievers promised him safe passage. But as he conveyed the message of the Messenger of God they signaled to one of their men who stabbed him to death. My maternal uncle said: 'God is Great! By the Lord of the Ka'ba, I am successful.' Thereafter they fell upon the remainder of the party and killed them all except one lame man who went to the peak of the mountain. Gabriel told the Prophet (Prayers & peace be upon him) that they had met their Lord and that He was pleased with them and He had made them well pleased. We used to invoke: 'Let out people know that we have met our

Lord, He is pleased with us and He has made us well pleased.' Later we ceased this invocation. For forty days the Prophet (Prayers & peace be upon him) invoked God to destroy the murderers of the tribe of Ra'l, Dhakwan, Bani Lihyan and Bani Usaiya who opposed God and His Messenger."

١١٥٨- عَنْ جُنْدَبِ بْنِ سُفْيَانَ رَضِىَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ: كَانَ فِى بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيَتْ إِصْبَعُهُ فَقَالَ:

هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيــــــــــــتِ

وَفِــــــى سَبِيــــــلِ الله مَا لَقِيــــــتِ

1158. It was related that Jundab Ibn Sufyan said: "During one of the battles one of the Prophet (Prayers & peace be upon him)'s fingers was wounded, he said: "You are only a finger that shed blood, and what you received is in the Cause of God."

١١٥٩- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: وَالَّذِى نَفْسِى بِيَدِهِ لاَيُكْلَمُ أَحَدٌ فِى سَبِيلِ الله، والله أَعْلَمُ بِمَنْ يُكْلَمُ فِى سَبِيلِهِ، إلاَّ جاءَ يَوْمَ الْقِيَامَةِ وَاللَّوْنُ لَوْنُ الدَّمِ وَالرِّيحُ رِيحُ الْمِسْكِ.

1159. It was related that Abu Huraira said that the Messenger of God said: "By Him in Whose Hand is my soul! Whoever is wounded in the Cause of God and God is well aware of who is wounded in His Cause, will appear on the Day of Resurrection with his wound showing the colour of blood but its scent will be that of musk."

١١٦٠- عَنْ أَنَسِ بْنِ مَالِك رَضِىَ الله عَنْهُ قَالَ: غَابَ عَمِّى أَنَسُ بْنُ النَّضْرِ رَضِىَ الله عَنْهُ عَنْ قِتَالِ بَدْرٍ فَقَالَ: يَارَسُولَ الله غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِيــــنَ، لَئِنِ اللهُ

أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ، لَيَرَيَنَّ اللهُ مَا أَصْنَعُ، فَلَمَّا كَانَ يَوْمَ أُحُدٍ، وَانْكَشَفَ الْمُسْلِمُونَ قَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ يَعْنِي أَصْحَابَهُ، وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ يَعْنِي الْمُشْرِكِينَ، ثُمَّ تَقَدَّمَ، فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنَ مُعَاذٍ الْجَنَّةُ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ، قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَارَسُولَ اللهِ مَا صَنَعَ، قَالَ أَنَسٌ: فَوَجَدْنَا بِهِ بَضْعاً وَثَمَانِينَ ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ، أَوْ رَمْيَةً بِسَهْمٍ. وَوَجَدْنَاهُ قَدْ قُتِلَ، وَقَدْ مَثَّلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ إِلاَّ أُخْتُهُ بِبَنَانِهِ، قَالَ أَنَسٌ: كُنَّا نَرَى أَوْ نَظُنُّ أَنَّ هَذِهِ الآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ ﴿**مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ**﴾ إِلَى آخِرِ الآيَةِ، وَقَالَ: إِنَّ أُخْتَهُ وَهِيَ الَّتِي تُسَمَّى الرُّبَيِّعَ كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسٌ: يَا رَسُولَ اللهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَاتُكْسَرُ ثَنِيَّتُهَا، فَرَضُوا بِالأَرْشِ وَتَرَكُوا الْقِصَاصَ، فَقَالَ رَسُولُ اللهِ ﷺ: إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ.

1160. It was related that Anas said: "My uncle Anas Ibn Al Nadj missed the Battle of Badr. He said: 'O Messenger of God! I missed the first battle you fought against the unbelievers, if God permits me another chance to fight the unbelievers, without doubt, God will see how valiantly I will fight.' Then on the day of Uhud when the Muslims deserted and fled he said: 'O God! I seek Your forgiveness for what they have done and I denounce what the unbelievers have done.' Then he went forward and Sa'd Ibn Mu'adh met him, he said: 'O Sa'd Ibn Mu'adh! By the Lord of Al Nadr, Paradise is near. I perceive its scent from the side of Uhud.' Later Sa'd said: 'O Messenger of God! I cannot do what he did. We found him with over eighty wounds in his body inflicted by swords and arrows. He was dead when we found him and his body was so badly mutilated that no one could identify him except his

sister from his fingers.' We thought that this verse was revealed about him and others like him: 'Of the believers are men who have been true to their pledge to God.....'." (Surah 33 verse 23) His sister, Al-Rubayya broke the front tooth of another woman and the Messenger of God ordered retaliation. At that Anas said: 'O Messenger of God! By Him Who sent you with the Truth, my sister's tooth shall not be broken.' Then the adversaries of Anas's sister accepted compensation instead of retaliation. So the Messenger of God said: 'Among the servants of God there are some whose oaths are fulfilled when they are made'."

١١٦١- عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَسَخْتُ الصُّحُفَ فِي الْمَصَاحِفِ فَفَقَدْتُ آيَةً مِنَ الأَحْزَابِ، كُنْتُ أَسْمَعُ رَسُولَ اللهِ ﷺ يَقْرَأُ بِهَا، فَلَمْ أَجِدْهَا إِلاَّ مَعَ خُزَيْمَةَ الأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ اللهِ ﷺ شَهَادَتَهُ بِشَهَادَةِ رَجُلَيْنِ وَهِيَ قَوْلُهُ: ﴿**مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ**﴾.

1161. It was related that Zaid Ibn Thabit said: "When the Qur'an was compiled from all the various manuscripts, a verse from Surah 'The Parties' was missing, which I used to hear the Messenger of God reciting. I was unable to locate it except with Khuzaima Ibn Thabit al Ansari, who the Messenger of God regarded an equal witness to that of two men, the verse was: "Among the servants of God there are some whose oaths are fulfilled when they are made'." (Surah 33 verse 23)

١١٦٢- عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ، فَقَالَ يَارَسُولَ اللهِ أُقَاتِلُ وَأُسْلِمُ، قَالَ: أَسْلِمْ ثُمَّ قَاتِلْ، فَأَسْلَمَ ثُمَّ قَاتَلَ فَقُتِلَ، فَقَالَ رَسُولُ اللهِ ﷺ: عَمِلَ قَلِيلاً وَأُجِرَ كَثِيراً.

1162. It was related that Al Bara' said: "A man clad in an iron mask came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Shall I fight or embrace Islam first?' The Prophet (Prayers & peace be upon him) said: 'Embrace Islam first and then fight.' So he embraced Islam and was martyred. The Messenger of God said: 'He did very little but his reward will be immense'."

١١٦٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ أُمَّ الرُّبَيِّعِ بِنْتَ الْبَرَاءِ، وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَانَبِيَّ اللهِ أَلاَ تُحَدِّثُنِي عَنْ حَارِثَةَ، وَكَانَ قُتِلَ يَوْمَ بَدْرٍ أَصَابَهُ سَهْمٌ غَرْبٌ، فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ، اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ، قَالَ: يَا أُمَّ حَارِثَةَ إِنَّهَا جِنَانٌ فِي الْجَنَّةِ، وَإِنَّ ابْنَكِ أَصَابَ الْفِرْدَوْسَ الأَعْلَى.

1163. It was related that Anas Ibn Malik said: "Umm Al Rubai bint Al Bara', the mother of Hartha Ibn Suraqa, came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Tell me about Hartha?' Hartha was martyred on the day of Badr by an arrow shot by someone unknown. She said: 'If he is in Paradise I will bear patiently, if not I will grieve bitterly for him.' He said: 'O mother of Hartha! There are Gardens in Paradise and your son has the highest place there'."

١١٦٤- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللهِ؟ قَالَ: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ.

1164. It was related that Abu Musa said: "A man came to the Prophet (Prayers & peace be upon him) and said: 'One man fights for war spoils, another for fame and another for show, which of them fights in the Cause of God?' The Prophet

(Prayers & peace be upon him) said: 'The one who fights so that Islam overcomes is the one who fights in the Cause of God'."

١١٦٥- عَنْ عـــائشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ لَمَّا رَجَعَ يَوْمَ الخَنْدَقِ وَوَضَعَ السِّلاَحَ واغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغُبَارُ، فَقَالَ: وَضَعْتَ السِّلاَحَ فَوَاللهِ مَا وَضَعْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ فَأَيْنَ؟ قـــالَ: هَا هُنَا وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ.

1165. It was related that Aisha said: "When the Messenger of God returned on the day of the Trench, he laid down his weapons and bathed. Then Gabriel came to him with his head covered in dust saying: 'You have laid down your weapons, by God I have not laid my weapons down yet!" The Messenger of God said: 'Where?' Gabriel said: 'That way.' Indicating towards the Bani Quarayzah. So the Messenger of God set off towards them."

١١٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ يَدْخُلاَنِ الجَنَّةَ، يُقَاتِلُ هَذَا فِي سَبِيلِ اللهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللهُ عَلَى الْقَاتِلِ فَيُسْتَشْهَدُ.

1166. It was related that Abu Huraira said that the Messenger of God said: "God welcomes two kinds of men smiling, the one who kills the other and both of them enter Paradise. One fights in God's Cause and is killed and the other is forgiven by God when he is martyred later."

١١٦٧- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ بِخَيْبَرَ بَعْدَمَا افْتَتَحُوهَا، فَقُلْتُ: يَا رَسُولَ اللهِ أَسْهِمْ لِي، فَقَالَ بَعْضُ بَنِي سَعِيدِ بْنِ الْعَاصِ: لاَ تُسْهِمْ لَهُ يَا رَسُولَ

اللَّه، فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ، فَقَالَ بْنُ سَعِيـــدِ بْنِ الْعَاصِ: وَاعَجَبـاً لِوَبْرٍ تَدَلَّى عَلَيْنَا مِنْ قَدُومِ ضَأْنٍ يَنْعِي عَلَيَّ قَتْلَ رَجُلٍ مُسْلِمٍ أَكْرَمَهُ الله عَلَى يَدَيَّ وَلَمْ يُهِنِّي عَلَى يَدَيْهِ.

1167. It was related that Abu Huraira said: "I went to the Messenger of God when he was at Khaybar after the Muslim's had conquered it and I said: 'Give me a share.' One of Sa'id Ibn Al As's sons said: 'O Messenger of God! Do not give him a share.' I said: 'He is the murderer of Ibn Qauqal.' The son of Sa'id Ibn Al As said: 'How strange! A guinea pig who has descended to us from the mountain of Qadum reprimands me for killing a Muslim who was elevated by God due to me, and God did not disgrace me at his hands'."

١١٦٨- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَـانَ أَبُو طَلْحَةَ لاَ يَصُومُ على عَهْدِ رَسُولِ الله ﷺ مِنْ أَجْلِ الْغَزْوِ ،فَلَمَّا قُبِضَ النَّبِيُّ ﷺ لَمْ أَرَهُ مُفْطِراً إِلاَّ يَوْمَ فِطْرٍ أَوْ أَضْحَى.

1168. It was related that Anas Ibn Malik said: "During the lifetime of the Prophet (Prayers & peace be upon him) Abu Talha did not fast because of Jihad, but after the Prophet (Prayers & peace be upon him) died I never saw him not fasting except on Eid al Fitr and Eid al Adha."

١١٦٩- وَعَنْهُ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: الطاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ.

1169. It was related that Anas Ibn Malik said that the Prophet (Prayers & peace be upon him) said: "Every Muslim who dies of the plague is a martyr."

١١٧٠- عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ رَسُولَ الله ﷺ أَمْلَى عَلَيَّ: ﴿لا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الـضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيـلِ الـلَّهِ﴾ فَجَاءَهُ ابْنُ أُمِّ

مكتُوم وهُوَ يُمْليــهَا عَلَيَّ، فقَالَ: يَا رَسُولَ الله لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وكَانَ رَجُلاً أعْمَى، فَأَنْزَلَ الله عَزَّ وَجَلَّ عـــلـــى رَسُوله ﷺ وَفخذُهُ عَلَى فخذي فثقُلَتْ عَلَيَّ، حَتَّى خفْتُ أَنْ تُرَضَّ فَخذي ثُمَّ سُرِّيَ عَنْهُ فَأَنْزَلَ الله عَزَّ وَجَلَّ ﴿غَيْرُ أُوْلِي الضَّرَرِ...﴾.

1170. It was related that Sahl Ibn Sa'd Al Sa'idi said that Zaid Ibn Thabit had told him that the Messenger of God had dictated the following verses to him: "Those people from among the believers who stay at home without any genuine excuse, are not equal in rank with those who exert their utmost with their lives and wealth in God's Cause." (Surah 4 verse 95) Zaid said: "Ibn Umm Maktum came to the Prophet (Prayers & peace be upon him) while he was dictating that verse to me. At that Ibn Umm Maktum said: 'O Messenger of God! If I had the means I would certainly participate in Jihad.' He was blind, so God sent down a Revelation to His Messenger while his thigh was upon mine and it became so heavy for me that I feared my leg would break. Then the Prophet (Prayers & peace be upon him) was restored to his former state after God had revealed: 'Except those who are disabled'."

١١٧١- عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: خَرَجَ رَسُولُ الله ﷺ إِلَى الخَنْدَقِ فَإِذَا الْمُهَاجِرُونَ وَالأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَبِيــدٌ يَعْمَلُونَ ذَلكَ. فَلَمَّا رَأَى مابِهِمْ مِنَ النَّصَبِ وَالجُوعِ قَالَ:

اللــــــــهُمَّ إِنَّ الْعَيْشَ عَيْشُ الآخِرَه
فَاغْفِرْ لِلأَنْصَارِ وَالْمُهَاجِرَه

فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِيــــــــنَ بَايَعُوا مُحَمَّداً
عـــلـــى الْجِهَادِ مَا بَقِيــنَا أَبَداً

1171. It was related that Anas said: "The Messenger of God went out towards the Trench and saw the Emigrants and the Helpers digging on a very cold morning for they did not have slaves to do the work for them. When he saw their exhaustion and hunger he said: 'O God! The only life is the life of the Hereafter, forgive the Helpers and the Emigrants.' The Helpers and the Emigrants replied: 'We are of those who have made a pledge of allegiance to Mohammed that we will strive in Jihad for as long as we live'. And Anas also said: 'The Emigrants and the Helpers began to dig the Trench around Madinah and carried the soil upon their backs saying: 'We are of those who have made a pledge of allegiance to Mohammed for Islam for as long as we live.' The Prophet (Prayers & peace be upon him) replied: 'O God, there is no good except the good of the Hereafter, so bless the Helpers and the Emigrants'."

١١٧٢- عَنِ البـرَاءِ رَضىَ اللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبىَّ ﷺ يَوْمَ الأحْزَابِ يَنْقُلُ التُّرَابَ، وَقَدْ وَارَى التُّرابُ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

لَـــــولاَ أَنْـــــتَ مَـــــا اهْتَدَيْنَـــــا

وَلاَ تَصَـــــدَّقْنَا وَلاَ صَلَّيْنَـــــا

فَـــــأَنْزِلَنْ سَكِيـــنَةً عَلَيْنَـــا

وَثَـــــبِّتِ الأَقْـــــدَامَ إنْ لاَقَيْنَـــــا

إنَّ الأُولَـــــى قَـــــدْ بَغَوْا عَلَيْنَـــــا

إذَا أَرَادُوا فِتْنَـــــةً أَبَيْنَـــــا

1172. It was related that Al Bara' said: "On the day of The Parties I saw the Prophet (Prayers & peace be upon him) carrying soil, and the soil was covering the whiteness of his abdomen, and he said: 'Without You, O God, we would have no guidance, nor would we have given in charity, nor prayed. So bless us with tranquility and make us firm when we encounter our enemies. Indeed people have oppressed us but we shall never give in if they try to afflict us with adversity."

١١٧٣- عَنْ أَنسٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ كانَ فِي غَزَاة فَقَالَ: إنَّ أَقْواماً بِالْمَدِينَة خَلْفَنَا، مَاسَلَكْنَا شِعْباً وَلاَ وَادِياً، إلاَّ وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ.

1173. It was related that Anas said: "When the Prophet (Prayers & peace be upon him) was in a battle he said: 'Some people have stayed behind in Madinah and we have not crossed a mountain path or valley, but they were with us, as they have been prevented for a valid reason."

١١٧٤- عَنْ أَبِي سَعِيدٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: مَنْ صَامَ يَوْماً فِي سَبِيلِ اللهِ، بَعَّدَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً.

1174. It was related that Abu Sa'id said: "I heard the Prophet (Prayers & peace be upon him) say: 'Indeed whoever fasts for one day for God's sake, God will avert his face from the Fire for a distance of a journey of seventy years."

١١٧٥- عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَالَ: مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ الله فَقَدْ غَزَا، وَمَنْ خَلَّفَ غَازِياً فِي سَبِيلِ الله بِخَيْرٍ فَقَدْ غَزَا.

1175. It was related that Zaid Ibn Khalid Al Jahni said that the Messenger of God said: "The one who prepares a fighter going to fight in the Cause of God is himself given the reward

of a fighter, and the one who safeguards the property of the dependants of a fighter who fights in the Cause of God is himself given the reward of a fighter."

١١٧٦- عَنْ أَنَس رَضِيَ الله عَنْهُ قَالَ: إنَّ النَّبِيَّ ﷺ لَمْ يَدْخُلْ بَيْتاً بِالْمَدِينَة غَيْرَ بَيْت أُمِّ سُلَيْم إلاَّ عَلَى أَزْوَاجِه، فَقِيلَ لَهُ؟ فَقَالَ: إنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِي.

1176. It was related that Anas said: "The Prophet (Prayers & peace be upon him) did not enter any house in Madinah except the house of Umm Sulaim, other than the houses of his wives, when he was asked why he said: 'I have pity for her as her brother was killed when he was with me."

١١٧٧- وَعَنْهُ رَضِيَ اللهُ عَنْهُ، أَنَّهُ أَتَى يَوْمَ الْيَمَامَة إلَى ثابت بْن قَيْس، وَقَدْ حَسَرَ عَنْ فَخذَيْه، وَهُوَ يَتَحَنَّطُ، فَقَالَ: يَاعَمِّ مَايَحْبِسُكَ أَنْ لاَتَجِيءَ؟ فَقَالَ: الآنَ يَا ابْنَ أَخِي، وَجَعَلَ يَتَحَنَّطُ يَعْنِي مِنَ الحَنُوط، ثُمَّ جَاءَ فَجَلَسَ فَذَكَرَ فِي الحَدِيث انْكِشَافاً مِنَ النَّاس فَقَالَ: هَكَذَا عَنْ وَجُوهِنَا حَتَّى نُضَارِبَ الْقَوْمَ، مَا هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُول الله ﷺ، بِئْسَما عَوَّدَكُمْ أَقْرَانُكُمْ.

1177. It was related that Anas said that on the day of Yamama he went to Thabit Ibn Qais who was lifting up his garments to apply embalming oil to his body. He said: "O Uncle, what prevented you from coming?" He said: "Now, son of my brother." And he continued rubbing himself with oil until he finished and came to sit down. He mentioned during the talks that the people had fled the battlefield, so he said: "Make way for me to go to fight the enemy, we never would do that in the company of the Messenger of God. What a miserable custom you have picked up from your enemies!"

١١٧٨- عَنْ جَابِرٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ يَأْتِينِى بِخَبَرِ الْقَوْمِ يَوْمَ الأَحْزَابِ، فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: مَنْ يَأْتِينِى بِخَبَرِ الْقَوْمِ، فَقَالَ الزُّبَيْرُ: أَنَا، فَقَالَ النَّبِىُّ ﷺ: إِنَّ لِكُلِّ نَبِىٍّ حَوَارِيًّا وَحَوَارِىَّ الزُّبَيْرُ.

1178. It was related that Jabir said that on the day of Al Ahzab (the Parties) the Prophet (Prayers & peace be upon him) said: "Who will bring me news of the enemy?" Al Zubair said: "I will." Then the Prophet (Prayers & peace be upon him) said: "Who will bring me news of the enemy?" Al Zubair said: "I will." So the Prophet (Prayers & peace be upon him) said: "For each Prophet is a disciple and my disciple is Al Zubair."

١١٧٩- عَنْ عُرْوَةَ الْبَارِقِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الْخَيْلُ مَعْقُودٌ فِى نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْمَغْنَمُ.

1179. It was related that Urwa' Al Bariqi said that the Prophet (Prayers & peace be upon him) said: "Good will remain a permanent trait in the horse until the Day of Resurrection, as they are the cause of either a reward or war spoils."

١١٨٠- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الْبَرَكَةُ فِى نَوَاصِى الْخَيْلِ.

1180. It was related that Anas Ibn Malik said that the Messenger of God said: "There is blessing in the forehead of the horse."

١١٨١- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنِ احْتَبَسَ فَرَسًا فِى سَبِيلِ اللَّهِ إِيمَانًا بِاللَّهِ، وَتَصْدِيقًا بِوَعْدِهِ، فَإِنَّ شِبَعَهُ وَرِيَّهُ، وَرَوْثَهُ وَبَوْلَهُ فِى مِيزَانِهِ يَوْمَ الْقِيَامَةِ.

1181. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever keeps a horse only for the Cause of God from his deep faith in God and belief in His promise, on the Day of Resurrection he will be rewarded for what he fed the horse, the water he gave it and for its excrement and urine."

١١٨٢- عَنْ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ اللُّخَيْفُ أَو اللَّحِيفُ.

1182. It was related that Sahl Ibn Sa'd said: "The Prophet (Prayers & peace be upon him) kept a horse named Al Llhaif in our garden". Some people said: "Al Lokhaif."

١١٨٣- عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ، يُقَالُ لَهُ عُفَيْرٌ فَقَالَ: يَا مُعَاذُ، وَهَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟ وَسَرَدَ الحَدِيثَ وَقَدْ تَقَدَّمَ.

1183. It was related that Mu'adh said: "I was riding with the Prophet (Prayers & peace be upon him) on a donkey called Ufair. The Prophet (Prayers & peace be upon him) said: 'O Mu'adh! Do you know what are God's rights on His servants, and what rights His servants have on Him?' I said: 'God and His Messenger know best.' He said: 'God's rights on His servants are that they should worship Him alone, and no other than Him. And the servants rights on God are that He shall never torment the one who worships no other than Him alone.' I said: 'Shall I tell the people of these glad tidings?' He said: 'Do not tell them of it in case they depend upon that alone'."

١١٨٤- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ فَزَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَساً لَنَا يُقَالُ لَهُ مَنْدُوبٌ فَقَالَ: مَا رَأَيْنَا مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبَحْراً.

1184. It was related that Anas Ibn Malik said: "The city of Madinah was in a state of fear so the Prophet (Prayers & peace be upon him) borrowed one of our horses named Mandub, he returned and said: 'I did not find anything to fear there and I found this horse very swift'."

١١٨٥- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّمَا الشُّؤْمُ فِي ثَلاَثَةٍ، فِي الْفَرَسِ وَالْمَرْأَةِ وَالدَّارِ.

1185. It was related that Abd Allah Ibn Umar said: "I heard the Prophet (Prayers & peace be upon him) say: 'The evil portent may be in three: The horse, the woman and the house'."

١١٨٦- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ لِلْفَرَسِ سَهْمَيْنِ وَلِصَاحِبِهِ سَهْماً.

1186. It was related that Ibn Umar said: "The Messenger of God portioned two shares for the horse and one share for its rider."

١١٨٧- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ لَهُ رَجُلٌ: أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ قَالَ: لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفِرَّ، إِنَّ هَوَازِنَ كَانُوا قَوْماً رُمَاةً، وَإِنَّا لَمَّا لَقِينَاهُمْ حَمَلْنَا عَلَيْهِمْ فَانْهَزَمُوا، فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ، فَاسْتَقْبَلُونَا بِالسِّهَامِ، فَأَمَّا رَسُولُ اللَّهِ ﷺ فَلَمْ يَفِرَّ، فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ آخِذٌ بِلِجَامِهَا وَالنَّبِيُّ ﷺ يَقُولُ: أَنَا النَّبِيُّ لاَ كَذِبْ . . . أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ.

1187. It was related that a man asked Al Bara' Ibn Azib: "Did you desert the Messenger of God during the Battle of Hunain." Al Bara' said: "But the Messenger of God did not take flight. The tribespeople of Hawazin were skilful archers, when we encountered them, we attacked and they fled. When the

Muslims began to seize the war spoils the unbelievers rained arrows upon us, but the Messenger of God did not take flight. Indeed I saw him upon his white mule and Abu Sufyan was holding its reins and the Prophet (Prayers & peace be upon him) was saying: 'I am the Prophet (Prayers & peace be upon him) in truth, I am the son of Abd Al Muttalib'."

١١٨٨- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ نَاقَةٌ يُقَالُ لَهَا الْعَضْبَاءُ لاَ تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا، فَشَقَّ ذلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفَهُ، فَقَالَ: حَقٌّ عَلَى اللَّهِ أَنْ لاَ يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلاَّ وَضَعَهُ.

1188. It was related that Anas said: "The Prophet (Prayers & peace be upon him) had a she camel named Al-Adba which had no match in a race. Once a Bedouin came riding a camel of less than six years of age which surpassed it in the race. The Muslims were so upset that the Prophet (Prayers & peace be upon him) noticed their sorrow. He said: 'It is the Law of God that He lowers whatever is elevated in this life'."

١١٨٩- عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَسَمَ مُرُوطاً عَلَى نِسَاءٍ مِنْ نِسَاءِ الْمَدِينَةِ، فَبَقِيَ مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هذَا بِنْتَ رَسُولِ اللَّهِ ﷺ الَّتِي عِنْدَكَ - يُرِيدُونَ أُمَّ كُلْثُومٍ بِنْتَ عَلِيٍّ - فَقَالَ عُمَرُ: أُمُّ سَلِيطٍ أَحَقُّ بِهِ، وَأُمُّ سَلِيطٍ مِنْ نِسَاءِ الأَنْصَارِ، مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ، قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَزْفِرُ لَنَا الْقِرَبَ يَوْمَ أُحُدٍ.

1189. It was related that Umar distributed some clothing between the women of Madinah. One good garment was left so someone with him said: 'O Leader of the Believers! Give it to your wife the daughter of the Messenger of God.' They meant Umm Kulthum the daughter of Ali. Umar said: 'Umm Salit is more deserving of it.' Umm Salit was one of the women of the

Helpers who had given the oath to the Messenger of God. Umar said: 'She carried the waterskins for us on the day of Uhud'."

١١٩٠- عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ، فَنَسْقِي الْقَوْمَ، وَنَخْدِمُهُمْ، وَنَرُدُّ الجَرْحَى وَالْقَتْلَى إِلَى الْمَدِينَةِ.

1190. It was related that Al Rabi Bint Mu'auwidh said: "We used to participate in the battles with the Prophet (Prayers & peace be upon him) by fetching water for the people and serving them with it and by bringing the dead and wounded back to Madinah."

١١٩١- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ سَهِرَ فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ: لَيْتَ رَجُلاً مِنْ أَصْحَابِي صَالِحاً يَحْرُسُنِي اللَّيْلَةَ، إِذْ سَمِعْنَا صَوْتَ سِلاَحٍ، فَقَالَ: مَنْ هذَا؟ قَالَ: أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ جِئْتُ لأَحْرُسَكَ، وَنَامَ النَّبِيُّ ﷺ.

1191. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was performing a vigil at night and when he arrived in Madinah he said: 'If only a godfearing man from my companions would stand guard for me this night!' All of a sudden the sound of clattering armour was heard. He said: 'Who is there?' The newcomer said: 'I am Sa'd Ibn Abi Waqqas and I have come to stand guard for you.' So that night the Prophet (Prayers & peace be upon him) slept."

١١٩٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَعِسَ عَبْدُ الدِّينَارِ، وَعَبْدُ الدِّرْهَمِ، وَعَبْدُ الخَمِيصَةِ إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ وَانْتَكَسَ، وَإِذَا شِيكَ فَلاَ انْتَقَشَ، طُوبَى لِعَبْدٍ أَخَذَ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشْعَثَ رَأْسُهُ، مُغْبَرَّةٍ قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ

اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعْ.

1192. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Let the slave of the Dirham and the Dinar, of the soft cloth and woolen blanket, perish, for he is joyous if he is given these things, and if not he is despondent. Let such a one perish and decay, and if a thorn pricks him let him find no one to remove it. Paradise is for those who lead their horses by their reins striving in God's Cause, his hair untidy and his feet dusty, if he is charged with guarding, he is content with his post, and if he is charged to guard the rear he is content, if he seeks permission he is not permitted and if he interceded, his intercession is rejected."

١١٩٣- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ أَخْدِمُهُ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ رَاجِعًا وبَدَا لَهُ أُحُدٌ، قَالَ: هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ.

1193. It was related that Anas Ibn Malik said: "I went to Khaybar with the Prophet (Prayers & peace be upon him) in order to serve him. When the Prophet (Prayers & peace be upon him) returned, he saw mount Uhud and said: 'This mountain loves us and is loved by us'."

١١٩٤- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرُنَا ظِلاًّ الَّذِي يَسْتَظِلُّ بِكِسَائِهِ، فَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا، قَالَ النَّبِيُّ ﷺ: ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالأَجْرِ.

1194. It was related that Anas said: "We were journeying with the Prophet (Prayers & peace be upon him) and the only shade we found was that of our own garments. Those who were fasting did not work and those who were not fasting tended

the camels and fetched water for them and helped the sick and wounded. The Prophet (Prayers & peace be upon him) said: 'Today all those who were not fasting gained all the reward'."

١١٩٥- عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ، أَوِ الْغَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

1195. It was related that Sahl Ibn Sa'd Al Sa'di said that the Messenger of God said: "To guard the Muslims from the unbelievers in the Cause of God for one day is better than all the world and everything upon it, and a place in Paradise as small as a whip is better than all the world and everything upon it, and a morning or evening's journey made by a servant in the Cause of God is better than all the world and everything upon it."

١١٩٦- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلاَّ بِضُعَفَائِكُمْ.

1196. It was related that Mus'ab Ibn Sa'd said: "At one time Sa'd thought he was superior to those below himself in rank. At this the Prophet (Prayers & peace be upon him) said: 'You do not gain any victory or livelihood except by means of the poor people among you."

١١٩٧- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزُو فِئَامٌ مِنَ النَّاسِ، فَيُقَالُ: هَلْ فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ

عَلَيْهِ، ثُمَّ يَأْتِي زَمَانٌ فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيُفْتَحُ عَلَيْهِ، ثُمَّ يَأْتِي زَمَانٌ فَيُقَالُ: فِيكُمْ مَنْ صَحِبَ أَصْحَابَ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ فَيُفْتَحُ.

1197. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "There will be a time when parties of people will go for Jihad and it will be asked: 'Were any of you in the company of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' So they will be given victory because of that. Then there will be a time when it will be asked: 'Were any of you in the company of the companions of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' So they will be given victory because of that. Then there will be a time when it will be said: 'Were any of you in the company of the companions of the companions of the Prophet (Prayers & peace be upon him)?' They will answer: 'Yes.' And they will be given victory because of that."

١١٩٨- عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ حِينَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوا لَنَا: إِذَا أَكْثَبُوكُمْ فَعَلَيْكُمْ بِالنَّبْلِ.

1198. It was related that Abu Usaid said: "On the day of the Battle of Badr when we were aligned in ranks against the Quraish and they stood in ranks against us, the Prophet (Prayers & peace be upon him) said: 'When they near you, then fire your arrows at them'."

١١٩٩- عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ عَلَى رَسُولِهِ، مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلاَ رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، وَكَانَ

يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السِّلاَحِ وَالْكُرَاعِ عُدَّةً فِي سَبِيلِ اللَّهِ.

1199. It was related that Umar said: "The property of the Bani Al Nadir which God had given to His Messenger as war spoils, was not gained by the Muslims with their horses and camels. Thus the property belonged to the Messenger of God and so he used to provide his family their yearly expenses, and spend the remainder on arms and horses for the Cause of God."

١٢٠٠- عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ يُفَدِّي رَجُلاً بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ: ارْمِ فِدَاكَ أَبِي وَأُمِّي.

1200. It was related that Ali said: "I never saw the Prophet (Prayers & peace be upon him) redeem a man except Sa'd. I heard him say to him: 'Shoot! I redeem you with my father and mother'."

١٢٠١- عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٌ، مَا كَانَتْ حِلْيَةُ سُيُوفِهِمُ الذَّهَبَ وَلاَ الْفِضَّةَ، إِنَّمَا كَانَتْ حِلْيَتُهُمُ الْعُلاَبِيَّ وَالآنُكَ وَالْحَدِيدَ.

1201. It was related that Abu Umama said: "People have vanquished many lands and their swords were not embellished with gold or silver, but decorated with leather, lead and iron."

١٢٠٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ فِي قُبَّةٍ: اللَّهُمَّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ، فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ فِي الدِّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ﴾ وَفِي رِوَايَةٍ وَذَلِكَ يَوْمَ بَدْرٍ.

1202. It was related that Ibn Abbas said: "When he was in a tent on the day of Badr the Prophet (Prayers & peace be upon him) said: 'O God! I ask you for the fulfillment of Your Covenant and Promise. O God! If You wish to destroy the believers, You would never be worshipped after this day.' Abu Bakr took hold of his hand and said: 'That is enough, O Messenger of God! You have persisted in asking God.' The Prophet (Prayers & peace be upon him) was dressed in his armour and he went out saying: 'Their multitude will be made to give flight and turn their backs, no, but the Hour is the appointed time and that Hour will be more distressful and more harsh for them.' Khalid said that was on the day of the Battle of Badr."

١٢٠٣- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَخَصَ النَّبِيُّ ﷺ لِعَبْدِ الرَّحْمنِ بْنِ عَوْفٍ وَالزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا.

1203. It was related that Anas said: "The Prophet (Prayers & peace be upon him) permitted Abd Al Rahman Ibn Auf and Al Zubair to wear silk shirts because they had a skin malady which caused irritation." It was also related that Anas said: "Abd Al Rahman Ibn Auf and Al Zubair complained to the Prophet (Prayers & peace be upon him) about lice, so he permitted them to wear silk garments."

١٢٠٤- عَنْ أُمِّ حَرَامٍ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أَوْجَبُوا، قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ: أَنَا فِيهِمْ؟ قَالَ: أَنْتِ فِيهِمْ قَالَتْ: ثُمَّ قَالَ النَّبِيُّ ﷺ: أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ، فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ؟ قَالَ: لاَ.

1204. It was related that Umm Haram said that she heard the Prophet (Prayers & peace be upon him) say: "Paradise is granted to the first of my followers who will participate in a naval expedition." Umm Haram also said: "I said: 'O Messenger of God! Will I be one of them?'" He said: 'You will be one of them." Then the Prophet (Prayers & peace be upon him) said: "The first army of my followers who will invade the City of Caesar will be forgiven all their sins.' I asked: 'Will I be one of them, O Messenger of God?' He said: "No."

١٢٠٥- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تُقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِيءَ أَحَدُهُمْ وَرَاءَ الْحَجَرِ، فَيَقُولُ: يَا عَبْدَ اللَّهِ، هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ، وَفِي رِوَايَةٍ لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ، وَذَكَرَ بَاقِي الْحَدِيثِ.

1205. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "You will fight with the Jews until they will hide behind rocks. The rocks will say: 'O servant of God! There is a Jew hiding behind me, so come and kill him'."

١٢٠٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُونَ التُّرْكَ، صِغَارَ الأَعْيُنِ، حُمْرَ الْوُجُوهِ، ذُلْفَ الأُنُوفِ، كَأَنَّ وَجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ، وَلاَ تَقُومُ السَّاعَةُ، حَتَّى تُقَاتِلُوا قَوْماً نِعَالُهُمُ الشَّعَرُ.

1206. It was related that Abu Huraira said that the Messenger of God said: "The Hour will not come until you fight with the Turks, people with small eyes, reddish faces and flat noses. Their faces will appear like shields covered with leather. The Hour will not come until you fight with people whose shoes are made of hair."

١٢٠٧- عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ يَوْمَ الأحْزَابِ عَلَى الْمُشْرِكِينَ، فَقَالَ: اللَّهُمَّ مُنَزِّلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

1207. It was related that Abd Allah Ibn Abi Aufa said: "The Messenger of God invoked against the unbelievers on the day of The Parties, saying: 'O God! The Revealer of the Book, the Swift-Reckoner, O God defeat The Parties, O God defeat them and shake them'."

١٢٠٨- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ الْيَهُودُ عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَلَعَنْتُهُمْ، فَقَالَ: مَا لَكِ؟ قُلْتُ: أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوَلَمْ تَسْمَعِي مَا قُلْتُ؟ وَعَلَيْكُمْ.

1208. It was related that Aisha said: "The Jews came to the Prophet (Prayers & peace be upon him) and said: 'Death be upon you.' So I cursed them. The Prophet (Prayers & peace be upon him) said: 'What is wrong?' I said: 'Did you not hear what they said?' The Prophet (Prayers & peace be upon him) said: 'Did you not hear what I replied?' ."

١٢٠٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ طُفَيْلُ بْنُ عَمْرٍو الدَّوْسِي وَأَصْحَابُهُ عَلى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللهِ إنَّ دَوْساً عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا، فَقِيلَ: هَلَكَتْ دَوْسٌ، فَقَالَ: اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ.

1209. It was related that Abu Huraira said: "Tufail Ibn Amr Al Dausi and his friends came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! The people of Daus disbelieve in you and refuse to follow you, so invoke God against them.' The people said: 'The tribe of Daus is de-

stroyed.' The Prophet (Prayers & peace be upon him) said: 'O God! Guide the people of Daus and permit them to embrace Islam'."

١٢١٠ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، فَقَامُوا لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا كُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: أَيْنَ عَلِيٌّ؟ فَقِيلَ: يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ فَبَرَأَ مَكَانَهُ، حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ: عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللَّهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ.

1210. It was related that Sahl Ibn Sa'd said that he heard the Prophet (Prayers & peace be upon him) say on the day of Khaybar: "I will give the ensign to someone at whose hands God will grant victory." So the companions of the Prophet (Prayers & peace be upon him) rose up expectantly to see which of them would be given the flag and each of them hoped to be the one. But the Prophet (Prayers & peace be upon him) asked for Ali. Someone told him that he was suffering from an ailment in his eye, so he ordered them to bring Ali before him. The Prophet (Prayers & peace be upon him) then put some of his saliva in his eyes and his eyes were immediately cured. Ali said: 'We will fight them until them become Muslim.' The Prophet (Prayers & peace be upon him) said: 'Have patience, until you confront them and invite them to Islam and tell them of what God has enjoined upon them. By God! If one person embraces Islam at your hands it will be better for you than the best of all blessings."

١٢١١- عَنْ كَعْبَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ إِلاَّ يَوْمَ الْخَمِيسِ.

1211. It was related that Ka'b Ibn Malik said: "The Messenger of God hardly ever set off on a journey on any day except a Thursday."

١٢١٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ فَقَالَ لَنَا: إِنْ لَقِيتُمْ فُلاَناً وَفُلاَناً لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا، فَحَرِّقُوهُمَا بِالنَّارِ، قَالَ: ثُمَّ أَتَيْنَاهُ نُوَدِّعُهُ حِينَ أَرَدْنَا الْخُرُوجَ فَقَالَ: إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحَرِّقُوا فُلاَناً وَفُلاَناً بِالنَّارِ، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلاَّ اللَّهُ، فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا.

1212. It was related that Abu Huraira said: "The Messenger of God sent us out on a military expedition and told us: 'If you find so and so burn them with fire.' Then we started to bid him farewell as we began to set out and he said: 'I told you to burn so and so with fire before, but to punish by fire is not for anyone but God, so if you capture them, kill them."

١٢١٣- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: السَّمْعُ وَالطَّاعَةُ حَقٌّ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ.

1213. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "One is obliged to hearken and obey for righteous things as long as the order does not command sin, but if an order commands sin, then there is no hearkening or obedience."

١٢١٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: نَحْنُ الآخِرُونَ السَّابِقُونَ، وَيَقُولُ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ،

وَمَنْ يُطِعِ الأَمِيرَ فَقَدْ أَطَاعَنِى، وَمَنْ يَعْصِ الأَمِيرَ فَقَدْ عَصَانِى، وَإِنَّمَا الإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ، فَإِنَّ لَهُ بِذلِكَ أَجْراً، وَإِنْ قَالَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ.

1214. It was related that Abu Huraira said that he heard the Messenger of God say: "We are the last but we will be the first." The Prophet (Prayers & peace be upon him) also said: "The one who obeys me, obeys God, and the one who disobeys me, disobeys God. The one who obeys the leader, obeys me, and the one who disobeys the leader, disobeys me. The Imam is as a sanctuary for whose security you should fight and where they should seek protection. If the Imam orders the people in justice and judges fairly, then he will be rewarded for that, and if he does other than that, he will be responsible."

١٢١٥- عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَجَعْنَا مِنَ الْعَامِ الْمُقْبِلِ، فَمَا اجْتَمَعَ مِنَّا اثْنَانِ عَلَى الشَّجَرَةِ، الَّتِى بَايَعْنَا تَحْتَهَا كَانَتْ رَحْمَةً مِنَ اللَّهِ، فَقِيلَ لَهُ: عَلَى أَىِّ شَىْءٍ بَايَعَهُمْ، عَلَى الْمَوْتِ؟ قَالَ: لاَ، بَايَعَهُمْ عَلَى الصَّبْرِ.

1215. It was related that Ibn Umar said: "When we returned the following year not even two of us could agree on which tree we had made the pledge of allegiance under, and that was from the mercy of God. It was said to him: 'On what did they swear allegiance to him, was it for death?' He said: 'No, but it was for perseverance'."

١٢١٦- عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ زَمَنُ الحَرَّةِ أَتَاهُ آتٍ، فَقَالَ لَهُ: إِنَّ ابْنَ حَنْظَلَةَ يُبَايِعُ النَّاسَ عَلَى الْمَوْتِ؟ فَقَالَ: لاَ أُبَايِعُ عَلَى هَذَا أَحَداً بَعْدَ رَسُولِ اللَّهِ ﷺ.

1216. It was related that Abd Allah Ibn Zaid said that during the time of Al Harra someone came to him and told him: "Ibn Hanzala is taking an allegiance of death from the people." So he said: "I do not give allegiance for that to anyone after the Messenger of God."

١٢١٧- عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدَلْتُ إِلَى ظِلِّ شَجَرَةٍ، فَلَمَّا خَفَّ النَّاسُ قَالَ: يَا ابْنَ الأَكْوَعِ أَلاَ تُبَايِعُ؟ قَالَ: قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ اللَّهِ، قَالَ: وَأَيْضاً، فَبَايَعْتُهُ الثَّانِيَةَ، فَقِيلَ لَهُ: عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى الْمَوْتِ.

1217. It was related that Salama said: "I gave allegiance to the Messenger of God and then I went to the shade under a tree. When the crowd around the Prophet (Prayers & peace be upon him) had lessened, he said: 'O Ibn Al Akwa! Will you not give me allegiance?' I said: 'O Messenger of God! I have already given it to you.' He said: 'Do it again.' So I gave allegiance again for the second time. It was said: 'O Aba Muslim! For what did you used to give allegiance at that time?' He said: 'For death'."

١٢١٨- عَنْ مُجَاشِعٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَأَخِي، فَقُلْتُ: بَايِعْنَا عَلَى الْهِجْرَةِ، فَقَالَ: مَضَتِ الْهِجْرَةُ لأَهْلِهَا، فَقُلْتُ: عَلاَمَ تُبَايِعُنَا؟ قَالَ: عَلَى الإِسْلاَمِ وَالْجِهَادِ.

1218. It was related that Mujasha' said: "My brother and I went to the Prophet (Prayers & peace be upon him) and I asked him to take allegiance from us for migration. He said: 'Migration is no longer with us.' I asked: 'For what will you take allegiance from us?' He said: 'I will take it for Islam and Jihad'."

١٢١٩ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ أَتَانِي الْيَوْمَ رَجُلٌ، فَسَأَلَنِي عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرُدُّ عَلَيْهِ، فَقَالَ: أَرَأَيْتَ رَجُلاً مُؤْدِياً نَشِيطاً يَخْرُجُ مَعَ أُمَرَائِنَا فِي الْمَغَازِي، فَيَعْزِمُ عَلَيْنَا فِي أَشْيَاءَ لا نُحْصِيهَا، فَقُلْتُ لَهُ: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لَكَ، إِلاَّ أَنَّا كُنَّا مَعَ النَّبِيِّ ﷺ فَعَسَى أَنْ لاَ يَعْزِمَ عَلَيْنَا فِي أَمْرٍ مَرَّةً حَتَّى نَفْعَلَهُ، وَإِنَّ أَحَدَكُمْ لَنْ يَزَالَ بِخَيْرٍ مَا اتَّقَى اللهَ، وَإِذَا شَكَّ فِي نَفْسِهِ شَيْءٌ سَأَلَ رَجُلاً فَشَفَاهُ مِنْهُ، وَأَوْشَكَ أَنْ لاَ تَجِدُوهُ، وَالَّذِي لا إِلَهَ إِلاَّ هُوَ، مَا أَذْكُرُ مَا غَبَرَ مِنَ الدُّنْيَا إِلاَّ كَالثَّغَبِ، شُرِبَ صَفْوُهُ، وَبَقِيَ كَدَرُهُ.

1219. It was related that Ibn Masoud said: "A man came to me today and asked me a question to which I do not know the answer." He said: 'Tell me if a rich active man who is well armed, goes out on military expeditions with our leaders and orders us to do something we are unable to do. should we obey him?' I said: 'By God, I do not know what to say to you except that we were with the Prophet (Prayers & peace be upon him), and he used to command us to do something only once until we had done it. And without doubt every one of you will remain safe as long as you obey God. If you are in doubt about the legality of anything, ask someone who can tell you, but there will come a time before long when you will not find such a person. By Him, to Whom all worship is due, I see the similitude of what has passed of this life as a pond where the fresh water has been used up leaving nothing but water which is muddy."

١٢٢٠ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ فَقَالَ: أَيُّهَا النَّاسُ لا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ، ثُمَّ قَالَ: اللَّهُمَّ مُنَزِّلَ الْكِتَابِ إِلَى آخِرِهِ، وَقَدْ تَقَدَّمَ بَاقِي الدُّعَاءِ.

1220. It was related that Abd Allah Ibn Abi Aufa said: "The Messenger of God waited until the sun had declined and then he rose up among the people and said: 'O people! Do not wish to encounter the enemy and ask God to save you, but if you do encounter the enemy, then have patience and know that Paradise is under the shade of the sword.' Then he said: 'O God! The Revealer of the Book, the Driver of the clouds, the Defeater of The Parties, defeat them and grant us victory'."

١٢٢١- عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: اسْتَأْجَرْتُ أَجِيراً فَقَاتَلَ رَجُلاً فَعَضَّ أَحَدُهُمَا يَدَ الآخَرِ، فَانْتَزَعَ يَدَهُ مِنْ فِيهِ، وَنَزَعَ ثَنِيَّتَهُ، فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا، وَقَالَ: أَيَدْفَعُ يَدَهُ إِلَيْكَ فَتَقْضَمَهَا كَمَا يَقْضَمُ الفَحْلُ.

1221. It was related that Ya'li said: "I took part in the Battle of Tabuk with the Messenger of God and I donated a young camel to be ridden in Jihad, and I saw that as one of the best deeds I had done. Then I employed a worker who argued with another man, one bit the hand of the other and the latter pulled his hand from his mouth knocking out his front tooth. Then the first one insulted the other in front of the Prophet (Prayers & peace be upon him) and he said: 'Do you expect him to give you his hand for you to bite off they way a male camel bites'."

١٢٢٢- عَنِ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِلزُّبَيْرِ: هَا هُنَا أَمَرَكَ النَّبِيُّ ﷺ أَنْ تَرْكُزَ الرَّايَةَ.

1222. It was related that Al Abbas told Al Zubair: "The Prophet (Prayers & peace be upon him) ordered us to fix the ensign here."

١٢٢٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ، فَبَيْنَمَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ، فَوُضِعَتْ فِي يَدَيَّ، قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: وَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَنْتَثِلُونَهَا.

1223. It was related that Abu Huraira said that the Messenger of God said: "I have been sent with the most concise expressions having the greatest meanings, and I have been made victorious by casting terror, and while I slept I was given the keys of the treasures of the world in my hand." Abu Huraira also said: "The Messenger of God has departed this world and now you are gaining those treasures."

١٢٢٤- عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ اللَّهِ ﷺ فِي بَيْتِ أَبِي بَكْرٍ، حِينَ أَرَادَ أَنْ يُهَاجِرَ إِلَى الْمَدِينَةِ، قَالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ، وَلاَ لِسِقَائِهِ مَا نَرْبُطُهُمَا بِهِ فَقُلْتُ: لأَبِي بَكْرٍ: وَاللَّهِ مَا أَجِدُ شَيْئاً أَرْبِطُ بِهِ إِلاَّ نِطَاقِي، قَالَ: فَشُقِّيهِ بِاثْنَيْنِ، فَارْبِطِيهِ: بِوَاحِدٍ السِّقَاءَ وَبِالآخَرِ السُّفْرَةَ، فَفَعَلْتُ، فَلِذَلِكَ سُمِّيَتْ: ذَاتَ النِّطَاقَيْنِ.

1224. It was related that Asma' said: "I prepared the food for the journey for the Messenger of God in the house of Abu Bakr when he prepared to emigrate to Madinah. I could not find anything with which to tie up the food container and waterskin, so I said to Abu Bakr: 'By God, I can not find anything except my waistband.' He said: 'Cut it into two and tie the waterskin with one piece and the food container with the other'." It was said: "She did so and for that she was known as 'the two-belted woman'."

١٢٢٥- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ.

1225. It was related that Usama Ibn Zaid said: "The Messenger of God rode a donkey upon which there was a saddle covered with a velvet cloth and he let Usama ride behind him."

١٢٢٦- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرْدِفاً أُسَامَةَ بْنَ زَيْدٍ، وَمَعَهُ بِلاَلٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الحَجَبَةِ، حَتَّى أَنَاخَ فِى الْمَسْجِدِ فَأَمَرَهُ أَنْ يَأْتِىَ بِمِفْتَاحِ الْبَيْتِ، فَفَتَحَ وَدَخَلَ رَسُولُ اللَّهِ ﷺ، وَبَاقِى الحَدِيث قَدْ تَقَدَّمَ.

1226. It was related that Abd Allah Ibn Umar said: "The Messenger of God reached Makkah through the high ground on the day of the Conquest, riding his she-camel with Usama behind him. Bilal and Uthman Ibn Talha, a servant of the Ka'ba, were also with him until he made his camel kneel down in the Mosque. He ordered the servant to bring the key of the Ka'ba, he opened the door of the Ka'ba and the Messenger of God entered with Usama, Bilal and Uthman and stayed inside for a long time. When he came out the people crowded to it and Abd Allah Ibn Umar was the first to enter it, he found Bilal standing behind the door. He asked him: 'Where did the Prophet (Prayers & peace be upon him) pray?' He indicated towards the place where he had offered his prayer. Abd Allah said: 'I forgot to ask him how many Rak'at he had performed."

١٢٢٧- وَعَنْهُ رَضِىَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

1227. It was related that Abd Allah Ibn Umar said: "The Messenger of God prohibited the people from travelling to a hostile country with copies of the Qur'an."

١٢٢٨- عَنْ أَبِى مُوسَى رَضِىَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِىُّ ﷺ: يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِباً، إِنَّهُ مَعَكُمْ وَإِنَّهُ سَمِيعٌ قَرِيبٌ.

1228. It was related that Abu Musa Al Ash'ari said: "We were with the Messenger of God, every time we passed a valley we used to call repeated in loud voices: 'God is Great, God is Great.' So the Prophet (Prayers & peace be upon him) said: 'O you people! Be at ease. Do not raise your voices too loudly, you are not calling one who is deaf or absent, surely He is with you and He is the All-Hearing, the Near, Blessed is His Name and Glory be to Him."

١٢٢٩- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِىِّ رَضِىَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

1229. It was related that Jabir Ibn Abd Allah said: "When we ascended any place we use to say 'God is Great' and whenever we descended from any place we used to say 'Glory be to God'."

١٢٣٠- عَنْ أَبِى مُوسَى رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيماً صَحِيحاً.

1230. It was related that Abu Musa said that the Messenger of God said: "When a servant becomes ill or travels he receives a reward similar to that he would get for a good deed done at home when he enjoys good health."

١٢٣١- عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ أَنَّهُ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِى الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ.

1231. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: 'If the people only knew what I know about travelling alone no one would ever travel alone at night."

١٢٣٢- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَاسْتَأْذَنَهُ فِي الجِهَادِ، فَقَالَ: أَحَيٌّ وَالِدَاكَ؟ قَالَ: نَعَمْ، قَالَ: فَفِيهِمَا فَجَاهِدْ.

1232. It was related that Abd Allah Ibn Amr said: "A man went to the Prophet (Prayers & peace be upon him) and asked for his permission to participate in Jihad. The Prophet (Prayers & peace be upon him) said: 'Are your parents living?' He said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'Then strive to serve them'."

١٢٣٣- عَنْ أَبِي بَشِيرٍ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولاً لاَ تَبْقَيَنَّ فِي رَقَبَةِ بَعِيرٍ قِلاَدَةٌ مِنْ وَتَرٍ أَوْ قِلاَدَةٌ إِلاَّ قُطِعَتْ.

1233. It was related that Abu Bashir Al Ansari said that he was with the Messenger of God on some of his journeys. The Messenger of God sent a messenger saying: 'Cut any necklace of string or any sort of necklace from around the necks of the camels'."

١٢٣٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلاَ تُسَافِرَنَّ امْرَأَةٌ إِلاَّ وَمَعَهَا مَحْرَمٌ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَخَرَجَتِ امْرَأَتِي حَاجَّةً، فَقَالَ: اذْهَبْ فَحُجَّ مَعَ امْرَأَتِكَ.

1234. It was related that Ibn Abbas said that he heard the Prophet (Prayers & peace be upon him) say: "It is not permissible for a

man to be alone with a woman and no woman should travel except with a Mahram." A man stood up and said: 'O Messenger of God! I have joined the army for the battle of so and so, and my wife had to leave for Pilgrimage.' The Messenger of God said: 'Go and perform the Pilgrimage with your wife'."

١٢٣٥- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِى السَّلاَسِلِ.

1235. It was related that Abu Huraria said that the Prophet (Prayers & peace be upon him) said: "God delights in those who will enter Paradise in chains."

١٢٣٦- عَنِ الصَّعْبِ بْنِ جَثَّامَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: مَرَّ بِىَ النَّبِىُّ ﷺ بِالأَبْوَاءِ أَوْ بِوَدَّانَ، وَسُئِلَ عَنْ أَهْلِ الدَّارِ يُبَيَّتُونَ مِنَ الْمُشْرِكِينَ، فَيُصَابُ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ، قَالَ: هُمْ مِنْهُمْ، وَسَمِعْتُهُ يَقُولُ: لاَ حِمَى إِلاَّ لِلَّهِ وَلِرَسُولِهِ.

1236. It was related that Al Sa'b Ibn Jaththama said: "The Prophet (Prayers & peace be upon him) passed me by at a place called Al Abwa' or at Waddan and was speaking about the people in a house who lay in wait for the unbelievers at night while their women and children were unprotected. He said: 'They are of them.' And I heard him say: 'There is no protection except from God High Exalted, and His Messenger'."

١٢٣٧- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً وُجِدَتْ فِى بَعْضِ مَغَازِى النَّبِىِّ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ.

1237. It was related that Abd Allah Ibn Umar said: "In a battle of the Prophet (Prayers & peace be upon him) a woman was found killed, so the Messenger of God prohibited the killing of women and children."

١٢٣٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا لَمَّا بَلَغَهُ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ - حَرَّقَ قَوْماً بِالنَّارِ، فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، لأَنَّ النَّبِيَّ ﷺ قَالَ: لاَ تُعَذِّبُوا بِعَذَابِ اللَّهِ، وَلَقَتَلْتُهُمْ، كَمَا قَالَ النَّبِيُّ ﷺ: مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ.

1238. It was related that Ibn Abbas said that when he learned that Ali had burnt people, he said: "If it had been me I would not have burnt them because the Prophet (Prayers & peace be upon him) said: 'Do not punish with the punishment of God.' And I would have killed them, as the Prophet (Prayers & peace be upon him) said: 'Whoever renegades from his Religion, kill him'."

١٢٣٩- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَرَصَتْ نَمْلَةٌ نَبِيّاً مِنَ الأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنْ قَرَصَتْكَ نَمْلَةٌ أَحْرَقْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ اللَّهَ.

1239. It was related that Abu Huraira said: "I heard the Messenger of God say: 'An ant bit one of the Prophets (peace be upon him) so he ordered the anthill to be burnt. Then God inspired him: 'Do you burn a nation from the nations which praise Me because one ant bit you?'"

١٢٤٠- عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: أَلاَ تُرِيحُنِي مِنْ ذِي الخَلَصَةِ؟ وَكَانَ بَيْتاً فِي خَثْعَمَ يُسَمَّى كَعْبَةَ اليَمَانِيَةَ، قَالَ: فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارِسٍ مِنْ أَحْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ، وَكُنْتُ لاَ أَثْبُتُ عَلَى الخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي، وَقَالَ: اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِياً مَهْدِيّاً. فَانْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ يُخْبِرُهُ. فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالحَقِّ مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، قَالَ: فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

1240. It was related that Jarir Ibn Abd Allah said: "The Messenger of God told me: 'Will you get rid of Dhul-Khalasa for me?" It was a house in Khath'am called Ka'bat al Yamaniya. So I went out with one hundred and fifty knights from Ahmas who were horsemen. I was unable to sit upon a horse so he stroke me on my chest to the point that I saw the marks of his fingers on my chest, and he prayed for me saying: 'O God! Make him steady and make him a guide who is guided.' So he went out and demolished it and burnt it. Then he sent to the Messenger of God informing him of what he had accomplished. Jarir's envoy said: 'By The One Who sent you in Truth, I did not come to you until I had left it like a disemboweled camel or ruined.' He said: 'Then he invoked blessings upon the horses and men of Ahmas five times."

١٢٤١- عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: هَلَكَ كِسْرَى، ثُمَّ لاَ يَكُونُ كِسْرَى بَعْدَهُ، وَقَيْصَرُ لَيَهْلِكَنَّ ثُمَّ لاَ يَكُونُ قَيْصَرُ بَعْدَهُ، وَلَتُقْسَمَنَّ كُنُوزُهُمَا فِى سَبِيلِ اللهِ.

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمَّى النَّبِيُّ ﷺ الحَرْبَ خِدْعَةً.

1241. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Kisra will be ruined and there will be no Kisra after him, and Caesar will perish and there will be no Caesar after him and you will share their treasure in the Cause of God." He also said that the Prophet (Prayers & peace be upon him) said: "War is deceit."

١٢٤٢- عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَّالَةِ يَوْمَ أُحُدٍ - وَكَانُوا خَمْسِينَ رَجُلاً - عَبْدَ اللَّهِ بْنَ جُبَيْرٍ فَقَالَ: إِنْ رَأَيْتُمُونَا تَخْطَفُنَا الطَّيْرُ، فَلاَ

تبْرَحُوا مكَانكُمْ هَذَا حتَّى أرْسِلَ إلَيْكُمْ، وإنْ رَأيْتُمُونَا هزَمْنَا القَوْمَ وأوْطَأْنَاهُمْ، فَلاَ تَبْرَحُوا حتَّى أُرْسِلَ إلَيْكُمْ، فَهزَمُوهُمْ، قَالَ: وأنَا واللَّه رأيتُ النِّسَاءَ يشْتَددْنَ قَدْ بَدَتْ خَلاخِلُهُنَّ وأسْوُقُهُنَّ رَافعات ثِيَابَهُنَّ، فقَال أصْحَابُ عَبْد اللَّه بْنِ جُبَيْرٍ: الْغَنِيمَةَ أيْ قَوْمِ الْغَنِيمَةَ، ظَهرَ أصْحَابُكُمْ فَمَا تَنْتَظِرُونَ، فَقَالَ عَبْدُ اللَّه بْنِ جُبَيْرٍ: أنَسِيتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّه ﷺ. قَالُوا: واللَّه لَنَأْتِيَنَّ النَّاسَ، فَلَنُصِيبَنَّ منَ الْغَنِيمَة، فَلَمَّا أتوْهُمْ صُرِفَتْ وَجُوهُهُمْ فَأَقْبلُوا منْهزِمينَ، فَذلكَ إذْ يَدْعُوهُمُ الرَّسُولُ فِي أُخْرَاهُمْ، فَلَمْ يَبْقَ مَعَ النَّبيِّ ﷺ غَيْرُ اثْنَيْ عَشَرَ رَجُلاً، فَأصَابُوا منَّا سَبْعِينَ، وكَانَ النَّبيُّ ﷺ وأصْحَابُهُ أصَابُوا منَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أرْبَعِينَ وَمِائَةً، سَبْعِينَ أسِيرًا، وسَبْعِينَ قَتِيلاً، فَقَالَ أبُو سُفْيَانَ: أفِي الْقَوْمِ مُحَمَّدٌ؟ ثَلاَثَ مرَّات ، فَنَهَاهُمُ النَّبيُّ ﷺ أنْ يُجِيبُوهُ، ثُمَّ قَالَ: أفِي الْقَوْمِ ابْنُ أبِي قُحَافَةَ؟ ثَلاَثَ مرَّات، ثُمَّ قَالَ: أفِي الْقَومِ ابْنُ الخَطَّابِ؟ ثَلاَثَ مرَّات، ثُمَّ رَجَعَ إلَى أصْحَابِهِ، فَقَالَ: أمَّا هؤُلاَءِ فَقَدْ قُتِلُوا، فَمَا مَلَكَ عُمَرُ نَفْسَهُ، فَقَالَ: كَذَبْتَ واللَّه يَا عَدُوَّ اللَّه، إنَّ الَّذِينَ عَدَدْتَ لأحْيَاءٌ كُلُّهُمْ، وَقَدْ بَقِيَ لَكَ مَا يَسُوءُكَ، قَالَ: يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ، إنَّكُمْ سَتَجِدُونَ فِي الْقَومِ مُثْلَةً لَمْ آمُرْ بِهَا ولَمْ تَسُؤْنِي، ثُمَّ أخَذَ يَرْتَجِزُ، أعْلُ هُبَلْ، أعْلُ هُبَلْ، فَقَالَ النَّبيُّ ﷺ: ألاَ تُجِيبُوا لَهُ، قَالُوا: يَا رَسُولَ اللَّه مَا نَقُولُ؟، قَالَ: قُولُوا: اللَّهُ أعْلَى وأجَلُّ. قَالَ: إنَّ لَنَا الْعُزَّى، ولاَ عُزَّى لَكُمْ، فَقَالَ النَّبيُّ ﷺ: ألاَ تُجِيبُوا لَهُ؟ قَالُوا: يَا رَسُولَ اللَّه مَا نَقُولُ؟ قَالَ: قُولُوا اللَّهُ مَوْلاَنَا ولاَ مَوْلَى لَكُمْ.

1242. It was related that Al Bara' said: "The Prophet (Prayers & peace be upon him) appointed Abd Allah Ibn Jubair as commander of fifty infantrymen on the day of Uhud. He ordered them: 'Hold your position and do not desert it before I send for you, even if you see birds snatching us away, and if you see that we have defeated the unbelievers and made them take flight, even then you should not desert your position before I send for you.' Then the unbelievers were defeated, by God, I saw the women taking flight with their anklets and

their legs bared, lifting their skirts. So the companions of Abd Allah Ibn Jubair said: 'The war spoils! O people, the war spoils! Your companions have gained victory, what are you waiting for?' Abd Allah Ibn Jubair said: 'Have you forgotten what the Messenger of God told you?' They said: 'By God! We will go to the enemy and gather our share of the war spoils.' But when they approached them they were compelled to turn back. The Messenger of God was then at the rear calling them to return. Only twelve men stayed beside the Prophet (Prayers & peace be upon him) and the unbelievers martyred seventy of our men. On the day of Badr the Prophet (Prayers & peace be upon him) and his companions had caused the unbelievers to lose one hundred and forty men, seventy had been taken prisoner and seventy had been killed. Abu Sufyan asked three times: 'Is Mohammed here?' The Prophet (Prayers & peace be upon him) ordered his companions not to reply. Then he asked three times: 'Is the son of Abu Quhafa here?' Then he asked three times: 'Is the son of Al Khattab here?' Then he returned to his companions and said: 'Those men have been killed.' Umar could not contain himself and said: 'By God! You have lied! O enemy of God! All those you have made mention of are living and the thing which grieves you remains.' Abu Sufyan said: 'Today our victory equalises yours in the Battle of Badr, and war has its turns, and you will find that some of your men have been mutilated, while I did not encourage my men to do that I do not regret their action.' Thereafter he repeated gleefully: 'O Hubal, be exalted! O Hubal, be exalted!' At that the Prophet (Prayers & peace be upon him) said: 'Why do you not respond?' They said: 'What should we say?' He said: 'Say, God

is Greater and most Exalted.' Abu Sufyan said: 'We have Al-Uzza and you have no Uzza.' The Prophet (Prayers & peace be upon him) said: 'Why do you not respond?' They said: 'O Messenger of God! What should we say?' He said: 'Say God is our Helper and you have no helper'."

١٢٤٣- عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ مِنَ الْمَدِينَةِ ذَاهِباً نَحْوَ الْغَابَةِ، حَتَّى إِذَا كُنْتُ بِثَنِيَّةِ الْغَابَةِ، لَقِيَنِي غُلامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قُلْتُ: وَيْحَكَ مَا بِكَ؟ قَالَ: أُخِذَتْ لِقَاحُ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ وَفَزَارَةُ، فَصَرَخْتُ ثَلاثَ صَرَخَاتٍ أَسْمَعْتُ مَا بَيْنَ لابَتَيْهَا: يَا صَبَاحَاهُ يَا صَبَاحَاهُ، ثُمَّ انْدَفَعْتُ حَتَّى أَلْقَاهُمْ، وَقَدْ أَخَذُوهَا فَجَعَلْتُ أَرْمِيهِمْ، وَأَقُولُ: أَنَا ابْنُ الأَكْوَعِ . . وَالْيَوْمَ يَوْمُ الرُّضَّعِ، فَاسْتَنْقَذْتُهَا مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا، فَأَقْبَلْتُ بِهَا أَسُوقُهَا، فَلَقِيَنِي النَّبِيُّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الْقَوْمَ عِطَاشٌ، وَإِنِّي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سِقْيَهُمْ، فَابْعَثْ فِي إِثْرِهِمْ، فَقَالَ: يَا ابْنَ الأَكْوَعِ مَلَكْتَ فَأَسْجِحْ إِنَّ الْقَوْمَ يُقْرَوْنَ فِي قَوْمِهِمْ.

1243. It was related that Salama said: "I set off from Madinah for Al Ghaba, when I reached the mountain track of Al Ghaba I encountered a slave of Abd Al Rahman Ibn Auf. I said to him: 'Woe to you, what brings you here?' He said: 'The Prophet (Prayers & peace be upon him)'s she-camels have been taken away.' I said: 'Who has taken them?' He said: 'Ghatafan and Fazara.' So I cried out three times: 'O Sabahah! O Sabahah!' in such a loud voice that the people between the two mountains heard me. Then I made haste until I caught up with them. I began to shoot arrows at them saying: 'I am the son of Al Akwa, today the thieves will perish!' So I rescued the camels from them before the thieves could drink water. When I returned the camels the Prophet (Prayers & peace be upon him) met me and I said: 'O Messenger of God! Those

people are thirsty and I have prevented them from drinking so send people to drive them off.' The Prophet (Prayers & peace be upon him) said: 'O son of Al Akwa, you have overcome them so forgive them. They are now in the company of their own people'."

١٢٤٤- عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فُكُّوا الْعَانِي [يَعْنِي الأَسِيرَ]، وَأَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ.

1244. It was related that Abu Musa said that the Messenger of God said: "Free the prisoners, feed the hungry and visit the sick."

١٢٤٥- عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ إِلاَّ مَا فِي كِتَابِ اللَّهِ، فَقَالَ: لاَ وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لاَ أَعْلَمُهُ إِلاَّ فَهْماً يُعْطِيهِ اللَّهُ رَجُلاً فِي الْقُرْآنِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ، قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَاكُ الأَسِيرِ، وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

1245. It was related that Abu Juhaifa said: "I asked Ali: 'Do you know of any revelation besides that which is in the Book of God?' Ali said: 'No, by He Who splits the grain and creates the soul! We have not been given such knowledge, but God has given us the capability of understanding, so that we may understand the Qur'an and that which is written on these papers. I asked: 'What is written on them?' He said: 'What is prescribed for bloodmoney, for the freeing of prisoners, and ruling that a Muslims should not be killed for the killing of an unbeliever'."

١٢٤٦- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رِجَالاً مِنَ الأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ ائْذَنْ لَنَا فَلْنَتْرُكْ لابْنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ، فَقَالَ: لاَ تَدَعُونَ مِنْهُ دِرْهَماً.

1246. It was related that Anas Ibn Malik said: "Some of the Helpers asked the Messenger of God: 'O Messenger of God! Permit us to forgo the ransom of our nephew Al Abbas.' The Prophet (Prayers & peace be upon him) said; 'Do not leave as much as a Dirham of it'."

١٢٤٧- عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ، ﷺ، عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ، فَجَلَسَ عِنْدَ أَصْحَابِهِ يَتَحَدَّثُ ثُمَّ انْفَتَلَ، فَقَالَ النَّبِيُّ ﷺ: اطْلُبُوهُ فَاقْتُلُوهُ، فَقَتَلَهُ، فَنَفَّلَهُ سَلَبَهُ.

1247. It was related that Salama Ibn Al Akwa' said: "A spy from the unbelievers came to the Prophet (Prayers & peace be upon him) when he was journeying. The spy sat with the companions of the Prophet (Prayers & peace be upon him) and began to speak and then left. The Prophet (Prayers & peace be upon him) said: 'Follow him and kill him.' So I killed him. Then the Prophet (Prayers & peace be upon him) gave him the possessions of the spy he had killed."

١٢٤٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ؟ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَصْبَاءَ، فَقَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ يَوْمَ الْخَمِيسِ، فَقَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبْ لَكُمْ كِتَاباً لَنْ تَضِلُّوا بَعْدَهُ أَبَداً، فَتَنَازَعُوا وَلاَ يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، فَقَالُوا: هَجَرَ رَسُولُ اللَّهِ ﷺ، قَالَ: دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ، وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلاَثٍ، أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ، وَنَسِيتُ الثَّالِثَةَ.

1248. It was related that Ibn Abbas said: "Thursday! What came to pass on Thursday!" He began to weep until his tears soaked the stony ground. Then he said: "The Prophet (Prayers & peace be upon him)'s illness worsened on Thursday and he said: 'Bring me writing implements so that I may dictate something to you which will keep you from going astray thereafter.' The people disputed about this and they should not have disagreed in front of a Prophet. They said: 'The Messenger of God is gravely ill.' The Prophet (Prayers & peace be upon him) said: 'Leave me alone, for I am better as I am now than what you bide me to.' The Prophet (Prayers & peace be upon him) was on his deathbed and gave three orders saying: 'Expel the unbelievers from the Arabian Peninsula, respect foreign emissaries, and give them gifts as you have seen me do'." And I have forgotten the third.

١٢٤٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَامَ النَّبِيُّ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الـــدَّجَالَ، فَقَالَ: إِنِّي أُنْذِرُكُمُوهُ، وَمَا مِنْ نَبِيٍّ إِلاَّ قَدْ أَنْذَرَهُ قَوْمَهُ؛ لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَكِنْ سَأَقُولُ لَكُمْ فِيـــــهِ قَوْلاً لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرُ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ.

1249. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) rose up among the people, praised God Almighty as is His due, and mentioned the False Messiah, saying: 'I warn you from him and there is no Prophet who did not warn his nation of him, and Noah warned his nation of him, but I will tell you something that no Prophet told his nation. You should know that he is a one-eyed man and God does not have one eye'."

١٢٥٠- عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اكْتُبُوا لِي مَنْ تَلَفَّظَ بِالإِسْلاَمِ مِنْ النَّاسِ، فَكَتَبْنَا لَهُ أَلْفاً وَخَمْسمِائَة رَجُلٍ، فَقُلْنَا: نَخَافُ وَنَحْنُ أَلْفٌ وَخَمْسُمِائَةٍ، فَلَقَدْ رَأَيْتُنَا ابْتُلِينَا حَتَّى إِنَّ الرَّجُلَ لَيُصَلِّي وَحْدَهُ وَهُوَ خَائِفٌ.

1250. It was related that Hudhaifa said that the Prophet (Prayers & peace be upon him) said: "Compile a list of the names of those people who have embraced Islam.' So we compiled a list of one thousand and five hundred men. Then we thought: 'Should we fear the unbelievers even though we are one thousand and five hundred in all?' Indeed we had seen such affliction and adversity to the point that we had had to offer prayers alone out of fear."

١٢٥١- عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ، أَقَامَ بِالْعَرْصَةِ ثَلاَثَ لَيَالٍ.

1251. It was related that Abu Talha said: "When the Prophet (Prayers & peace be upon him) vanquished a people, he would remain in their city for three days."

١٢٥٢- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَهَبَ فَرَسٌ لَهُ فَأَخَذَهُ الْعَدُوُّ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ، فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ، وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ يَعْنِي بَعْدَ النَّبِيِّ ﷺ.

1252. It was related that Abd Allah Ibn Umar said: "One of Ibn Umar's horse ran away and the enemy seized it. Then the Muslims vanquished that enemy and the horse was returned to him in the life time of the Messenger of God." And one of his slaves escaped and joined the Romans, so when the Muslims vanquished them, khalid Ibn Al Walid returned him after the Prophet's Lidetme."

١٢٥٣- عَنْ جَابِرِ بْنِ عبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنْتُ صَاعاً مِنْ شَعِيرٍ فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: يَا أَهْلَ الخَنْدَقِ إِنَّ جَابِراً قَدْ صَنَعَ سُوراً فَحَيَّهلاً بِكُمْ.

1253. It was related that Jabir Ibn Abd Allah said that he said: "O Messenger of God! We have slaughtered one of our young sheep and have ground one measure of barley, so I invite you with some other people." The Prophet (Prayers & peace be upon him) called out: 'O people of the Trench! Come along, Jabir has prepared a meal for us."

١٢٥٤- عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرُ، قَالَ رَسُولُ اللَّهِ ﷺ: سَنَهْ سَنَهْ، وَهِيَ بِالحَبَشِيَّةِ حَسَنَةٌ، قَالَتْ: فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النُّبُوَّةِ فَزَبَرَنِي أَبِي، قَالَ رَسُولُ اللَّهِ ﷺ: دَعْهَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي وَأَخْلِقِي.

1254. It was related that Umm Khalid, the daughter of Khalid Ibn Sa'id said: "I went to the Messenger of God with my father and I was wearing a yellow garment. The Messenger of God said: 'Good! Good!' I began to play with the seal of Prophethood which lay between the Prophet's (Prayers & peace be upon him) shoulders and my father scolded me. The Messenger of God said: 'Leave her.' And then the Messenger of God said three times: 'Wear this dress until it wears out and then wear another dress until it wears out'."

١٢٥٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِينَا النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، فَقَالَ: لاَ أَلْفِيَنَّ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا ثُغَاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئاً قَدْ أَبْلَغْتُكَ،

وَعَلَى رَقَبَتِهِ بَعِيــرٌ لَهُ رُغَاءٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًــا قَدْ أَبْلَغْتُكَ وَعَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ، أَوْ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ الـلَّهِ أَغِثْنِي، فَأَقُولُ: لاَ أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ.

1255. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) rose up among us and spoke of the theft of war spoils before their distribution, he stressed the gravity of it and said it was a great sin, he said: 'Do not steal the war spoils before distribution, for I should not like to see anyone of you on the Day of Resurrection carrying a bleating sheep around his neck or a grunting camel. Such a one will say: 'O Messenger of God! Intervene with God for me!' And I shall say: 'I cannot help you for I conveyed the Message of God to you.' Or one carrying garments which will flutter and he will say: 'O Messenger of God! Intervene with God for me!' And I will say: 'I cannot help you for I conveyed the Message of God to you'."

١٢٥٦- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ عَلَى ثَقَلِ رَسُولِ اللَّهِ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: هُوَ فِي الـنَّارِ، فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ، فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا.

1256. It was related that Abd Allah Ibn Amr said: "There was a man named Karkara who used to take care of the family and possessions of the Prophet (Prayers & peace be upon him). When he died the Messenger of God said: 'He is in the Fire.' The people went to look at him and found in his place a cloak he had stolen from the war spoils."

١٢٥٧- عَنِ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ لابْنِ جَعْفَرٍ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، فَحَمَلَنَا وَتَرَكَكَ.

1257. It was related that Ibn Al Zubair said to Ibn Ja'far: "Do you recall when you and I and Ibn Abbas went out to meet the Messenger of God?" Ibn Ja'far said: 'Yes.' Ibn Al Zubair said: 'And the Messenger of God made us ride along with him and left you'."

١٢٥٨- عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَهَبْنَا نَتَلَقَّى رَسُولَ اللَّهِ ﷺ مَعَ الصِّبْيَانِ إِلَى ثَنِيَّةِ الْوَدَاعِ.

1258. It was related that Al Sa'ib Ibn Yazid said: "Some youths and I went out to meet the Messenger of God at Thaniyat al Wada."

١٢٥٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ مَقْفَلَهُ مِنْ عُسْفَانَ، وَرَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَقَدْ أَرْدَفَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَعَثَرَتْ نَاقَتُهُ فَصُرِعَا جَمِيعاً، فَاقْتَحَمَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ، فَقَالَ: عَلَيْكَ الْمَرْأَةَ فَقَلَبَ ثَوْباً عَلَى وَجْهِهِ وَأَتَاهَا، فَأَلْقَاهُ عَلَيْهَا وَأَصْلَحَ مَرْكَبَهُمَا فَرَكِبَا، فَاكْتَنَفْنَا رَسُولَ اللَّهِ ﷺ فَلَمَّا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ: آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ، فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى دَخَلْنَا الْمَدِينَةَ.

1259. It was related that Anas Ibn Malik said: "We were with the Prophet (Prayers & peace be upon him) returning form Usfan and the Messenger of God was mounted on his she-camel with Safiya bint Huyay riding behind him. His she-camel slipped and they both fell down. Abu Talha sprung from his camel and said: 'O Messenger of God! May God sacrifice me for you.' The Prophet (Prayers & peace be upon him) said:

'Attend to the lady.' So Talha covered his face with a garment and went to Safiya and covered her with it, and then he righted the she-camel and both of them rode, and we circled the Messenger of God. When we neared Madinah the Prophet (Prayers & peace be upon him) said: 'We return in repentance and worshiping and giving praise to our Lord.' He repeated this until he entered Madinah."

١٢٦٠- عَنْ كَعْبٍ رَضِىَ اللَّهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضُحًى دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

1260. It was related that Ka'b said: "When the Prophet (Prayers & peace be upon him) returned from a journey in the fore-noon, he used to enter the Mosque and offer two Rak'at before sitting."

١٢٦١- عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، وَكَانَ يُنْفِقُ مِنَ الْمَالِ الَّذِى أَفَاءَ اللَّهُ عَلَيْهِ، عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ، ثُمَّ يَأْخُذُ مَا بَقِىَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، ثُمَّ قَالَ لِمَنْ حَضَرَهُ مِنَ الصَّحَابَةِ: أَنْشُدُكُمْ بِاللَّهِ الَّذِى بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، وَكَانَ فِى الْمَجْلِسِ عَلِىٌّ وَعَبَّاسٌ وَعُثْمَانُ وَعَبْدُ الرَّحْمنِ بْنُ عَوْفٍ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِى وَقَّاصٍ، وَذَكَرَ حَدِيثَ عَلِىٍّ وَالْعَبَّاسِ وَمُنَازَعَتَهُمَا. وَلَيْسَ الإِتْيَانُ بِهِ مِنْ شَرْطِنَا.

1261. It was related that Malik Ibn Aus said: " I was at home and the sun rose high and it became hot. Then the envoy of Umar Ibn Al Khattab came to me and said: 'The Leader of the Believers has sent for you.' So I departed with him and went to the place where Umar was sitting upon a couch made of date palm leaves without a mattress, and he leant upon a leather cushion. I saluted him and sat down. He said: 'O Ma-

lik, some of your people who have families came to me and I have ordered that they should receive a gift. So take it and distribute it between them.' I said: 'O Leader of the Believers! I wish you would order someone else to do that.' He said: 'Take it!' As I sat there with him his usher Yarfa came in and said: 'Uthman, Abd Al Rahman Ibn Auf, Al Zubair and Sa'd Ibn Abi Waqqas seek your permission to come in, may I admit them?' Umar said: 'Yes.' So they were admitted and they entered and saluted him and sat down. A while later Yarfa came in again and said: 'May I admit Ali and Abbas?' Umar said: 'Yes.' So they were admitted and they entered and saluted him and sat down. Then Abbas said: 'O Leader of the Believers! Rule between me and Ali.' They were disputing about the property of Bani Al Nadir which God had given to His Messenger as war spoils. The party of Uthman said: "O Leader of the Believers! Rule between them and let them part company.' Umar said: 'Patience! I implore you by God by Whose permission the Heaven and Earth exist, do you not know that the Messenger of God said: 'Our property will not be inherited and anything we leave is for charity, and the Messenger of God referred to himself in this?' The party said: 'He did say so.' Umar turned to Ali and Abbas and said: 'I implore you by God, do you not know that the Messenger of God said that?' They said: 'He said so.' Umar then said: 'So I will speak to you concerning this matter. God favoured His Messenger with the kind of war spoils which He gave to no other. Umar then recited the Verse: "And whatever spoils of war God bestowed upon His Messenger from them, you urged not any horse or riding camel for the sake thereof but God prevails His Messengers over whom He pleases." (Surah

59 verse 6) Umar also said: 'So that property was given to the Messenger of God as a special case, but by God, he did not take possession of it and exclude you, not did he prefer himself with it and exclude you, but he gave it to all of you and distributed it between you until this is all that was left from it. The Messenger of God used to provide for the expenses of his family from it every year and used to keep the remainder as funds for the Cause of God. The Messenger of God did this all his life. I ask you by God, do you not know that?' They said: 'Yes.' Umar then said to Ali and Abbas: 'I ask you by God, do you not know that?' Umar also said: 'When God took His Prophet to Him, Abu Bakr said: 'I am the successor of the Messenger of God, so Abu Bakr took over the property and dealt with it in the same way as the Messenger of God had done, and God knows that he was truthful, godfearing and rightly guided, and he followed what is right. Then God took Abu Bakr to Him and I became Abu Bakr's successor, and I kept the property in my possession for the first two years of my Caliphate, I dealt with it in the same way as the Messenger of God had done and as Abu Bakr had done, and God knows that I have been truthful, godfearing and have followed what is right. So now you both come to me putting forward the same claim and offering the same argument, you Abbas came to me asking for your share of your nephew's property, and the other came to me asking for his wife's share from her father's property. I told you both that the Messenger of God said: 'Our property is not to be inherited, and anything we leave is to be given in charity." When I saw that it was right for you that I should hand over this property to you I said: 'I am prepared to hand over this

property to you if you wish, providing that you swear an oath that you will deal with it in the same way as the Messenger of God used to do and as Abu Bakr used to do, and as I have done since I have been charged with it.' So you both said to me: 'Hand it to us,' and on that condition I handed it to you.' The party said: 'Yes.' Then Umar turned to Ali and Abbas and said: 'I ask you by God, did I hand it over to you on that condition?' They said: 'Yes.' He said: 'Do you seek a different decision?' By God, by Whose permission both the Heaven and Earth exist, I will never give any decision other than the one I have given. And if you are unable to look after it then return it to me, and I will manage it for you'."

١٢٦٢- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَخرَجَ إِلَى الصَّحَابَةِ نَعْلَيْنِ جَرْدَاوَيْنِ لَهُمَا قِبَالاَنِ فَحَدَّثَ أَنَّهُمَا نَعْلاَ النَّبِيِّ ﷺ.

1262. It was related that Anas showed us two worn out leather shoes with shredded leather straps and said: "These were the shoes of the Prophet (Prayers & peace be upon him)."

١٢٦٣- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا أَخْرَجَتْ كِساءً مُلَبَّداً، وَقَالَتْ: فِى هَذَا نُزِعَ رُوحُ رَسُولِ اللَّهِ ﷺ.

وَفِى رِوَايَةٍ أَنَّهَا أَخْرَجَتْ إِزَاراً غَلِيظاً مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هَذِهِ الَّتِى تَدْعُونَهَا الْمُلَبَّدَةَ.

1263. It was related that Aisha showed us a patched woolen garment and said: "The soul of the Messenger of God was taken while he was wearing this." It was also said: "Aisha showed

us a thick waist wrapper similar to those made in Yemen, and a garment called a Al-Mulabbada."

١٢٦٤- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ قَدَحَ النَّبِيِّ ﷺ انْكَسَرَ، فَاتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ.

1264. It was related that Anas Ibn Malik said: "When the Messenger of God's cup was broken he mended it with a silver wire in the crack."

١٢٦٥- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلاَمٌ، فَسَمَّاهُ الْقَاسِمَ، فَقَالَتِ الأَنْصَارُ: لاَ نَكْنِيكَ أَبَا الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْناً، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ وُلِدَ غُلاَمٌ فَسَمَّيْتُهُ الْقَاسِمَ، فَقَالَتِ الأَنْصَارُ: لاَ نَكْنِيكَ أَبَا الْقَاسِمِ، وَلاَ نُنْعِمُكَ عَيْناً، فَقَالَ النَّبِيُّ ﷺ: أَحْسَنَتِ الأَنْصَارُ، سَمُّوا بِاسْمِي وَلاَ تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ.

1265. It was related that Jabir Ibn Abd Allah Al Ansari said: "One of our men fathered a boy who he called Al Qasim. At this the Helpers said: 'We will never call you Abu Al Qasim and we will never oblige you with that blessed name." So he went to the Prophet (Prayers & peace be upon him) and said: "O Messenger of God! I have fathered a boy who I called Al Qasim and the Helpers said: 'We will never call you Abu Al Qasim, nor will we oblige you with that name." The Prophet (Prayers & peace be upon him) said: "The Helpers have acted correctly. you may name after my name, but not by calling someone as if he were my father, for I am Qasim."

١٢٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا أُعْطِيكُمْ وَلاَ أَمْنَعُكُمْ أَنَا قَاسِمٌ أَضَعُ حَيْثُ أُمِرْتُ.

1266. It was related that Abu Huraira said that the Messenger of God said: "I do not give you anything nor do I withhold anything from you, I am merely one who distributes, and I give as I am commanded."

١٢٦٧- عَنْ خَوْلَةَ الأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ رِجَالاً يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ.

1267. It was related that Khawla Al Ansariyah said: "I heard the Messenger of God say: 'Some expend God's wealth unjustly, such a one will be thrown into the Fire on the Day of Resurrection."

١٢٦٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: غَزَا نَبِيٌّ مِنَ الأَنْبِيَاءِ فَقَالَ لِقَوْمِهِ: لاَ يَتَّبِعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا، وَلَمَّا يَبْنِ بِهَا، وَلاَ أَحَدٌ بَنَى بُيُوتاً وَلَمْ يَرْفَعْ سُقُوفَهَا، وَلاَ آخَرُ اشْتَرَى غَنَماً أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ وِلاَدَهَا، فَغَزَا فَدَنَا مِنَ الْقَرْيَةِ صَلاَةَ الْعَصْرِ، أَوْ قَرِيباً مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ: إِنَّكِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا، فَحُبِسَتْ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ يَعْنِي النَّارَ لِتَأْكُلَهَا، فَلَمْ تَطْعَمْهَا فَقَالَ: إِنَّ فِيكُمْ غُلُولاً فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ فَلْتُبَايِعْنِي قَبِيلَتُكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلاَثَةٍ بِيَدِهِ، فَقَالَ: فِيكُمُ الْغُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقَرَةٍ مِنَ الذَّهَبِ فَوَضَعُوهَا فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْغَنَائِمَ، رَأَى ضَعْفَنَا وَعَجْزَنَا فَأَحَلَّهَا لَنَا.

1268. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "One of the Prophets (peace be upon him) intended to make an expedition, so he said to his followers: 'If any of you have married a woman and you wish to consummate the marriage but have not yet done so, then you should not accompany me, or if a man has

constructed a house but has not completed its roof, or if a man has sheep or she-camels expecting young.' So the Prophet (Prayers & peace be upon him) went out on the expedition and reached a town just before the time of the afternoon prayer, he said to the sun: 'O sun! You are subject to God's Command. O God! Do not let it set.' It did not set until God granted him victory, then he amassed the war spoils and the fire came to burn it, but it was not burnt. He said to his men: 'Some of you have stolen from the war spoils, so a man from every tribe should swear a pledge of allegiance with me. They did so and the hand of one man got stuck to the Prophet's (peace be upon him) hand. The Prophet (peace be upon him) said: 'The theft has been committed by your people. So you must all give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck on the Prophet's (peace be upon him) hand and he said: 'You are the thieves.' Then they brought a golden head fashioned like a cow and placed it there, and the fire came and consumed the war spoils. Then God made the spoils legal for us, God saw our failings and weakness, so He legalised the war spoils for us."

١٢٦٩- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً قِبَلَ نَجْدٍ، وَهُوَ فِيهَا، فَغَنِمُوا إِبِلاً كَثِيرَةً، وَكَانَتْ سِهَامُهُمْ اثْنَى عَشَرَ بَعِيراً أَوْ أَحَدَ عَشَرَ بَعِيراً، وَنُفِّلُوا بَعِيراً بَعِيراً.

1269. It was related that Ibn Umar said: "The Messenger of God sent a company of soldiers to Najd with Abd Allah Ibn Umar. They gained many camels as war spoils, each one of them had a share of eleven or twelve camels, and they were each given an additional camel."

١٢٧٠- عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ يَقْسِمُ غَنِيمَةً بِالْجِعْرَانَةِ [اسم مكان] إِذْ قَالَ لَهُ رَجُلٌ: اعْدِلْ، فَقَالَ: لَقَدْ شَقِيتَ إِنْ لَمْ أَعْدِلْ.

1270. It was related that Jabir Ibn Abd Allah said: "When the Messenger of God was distributing the war spoils at Al Ja'rana, it was said to him: 'Be fair.' The Prophet (Prayers & peace be upon him) said: 'Indeed it would cause me grief if I was not fair'."

١٢٧١- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ أَصَابَ جَارِيَتَيْنِ مِنْ سَبْيِ حُنَيْنٍ فَوَضَعَهُمَا فِي بَعْضِ بُيُوتِ مَكَّةَ، قَالَ: فَمَنَّ رَسُولُ اللَّهِ ﷺ عَلَى سَبْيِ حُنَيْنٍ فَجَعَلُوا يَسْعَوْنَ فِي السِّكَكِ، فَقَالَ عُمَرُ: يَا عَبْدَ اللَّهِ انْظُرْ مَا هَذَا؟ قَالَ: مَنَّ رَسُولُ اللَّهِ ﷺ عَلَى السَّبْيِ، قَالَ: اذْهَبْ فَأَرْسِلِ الْجَارِيَتَيْنِ.

1271. It was related that Ibn Umar said: "Umar gained two female prisoners of war from Hunain as captives and left them in houses at Makkah. When the Messenger of God released the captives without ransom they walked out onto the street. Umar said: 'O Abd Allah! See what is wrong.' Abd Allah said: 'The Messenger of God has released the captives without ransom.' He said: 'Go and release the two slave girls'."

١٢٧٢- عَنْ عَبْدِ الرَّحْمنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ، نَظَرْتُ عَنْ يَمِينِي وَعَنْ شِمَالِي، فَإِذَا أَنَا بِغُلاَمَيْنِ مِنَ الأَنْصَارِ حَدِيثَةٌ أَسْنَانُهُمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَصْلَحَ مِنْهُمَا فَغَمَزَنِي أَحَدُهُمَا فَقَالَ: يَا عَمِّ هَلْ تَعْرِفُ أَبَا جَهْلٍ، قُلْتُ: نَعَمْ مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ؛ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا، فَتَعَجَّبْتُ لِذلِكَ، فَغَمَزَنِي الآخَرُ فَقَالَ لِي مِثْلَهَا. فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي

النَّاسِ، فَقُلْتُ: ألاَ إنَّ هـــذَا صَاحِبُكُمَا الَّذِى سَأَلْتُمَانِى فَابْتَدَرَاهُ بِسَيْفَيْهِمَا، فَضَرَبَاهُ حَتَّى قَتَلاَهُ، ثُمَّ انْصَرَفَا إلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَاهُ فَقَالَ: أَيُّكُمَا قَتَلَهُ، قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ، قَالَ: هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟ قَالاَ: لاَ، فَنَظَرَ فِى السَّيْفَيْنِ، فَقَالَ: كِلاَكُمَا قَتَلَهُ، فَأَعْطَى سَلَبَهُ لِمُعَاذِ بْنِ عَمْرِو بْنِ الجَمُوحِ، وَكَانَا مُعَاذَ بْنَ عُفْرَاءَ وَمُعَاذَ بْنَ عَمْرِو بْنَ الجَمُوحِ.

1272. It was related that Abd Al Rahman Ibn Auf said: "I was aligned in the ranks on the day of Badr, when I looked towards my right and left I saw two young boys of the Helpers, and I wished I was stronger than they. One of them surprised me saying: 'O Uncle! Do you know Abu Jahl?' I said: 'Yes, what do you want from him, my nephew?' He said: 'I have been told that he insults the Messenger of God, by He in Whose Hands is my life, if I should see him, I will not leave his body until one of us meets his fate.' I was astounded at his speech, then the other boy caught surprised me by saying the same as the other had said. After some time I saw Abu Jahl walking among the people. I said to the boys: 'Look! There is the man you enquired about.' So both of them set upon him with their swords and struck him until he died and then returned to the Messenger of God to tell him about it. The Messenger of God said: 'Which one of you killed him?' They both said: 'I killed him.' The Messenger of God said: 'Have you cleansed your swords?' They said: 'No.' He looked at their swords and said: 'Indeed, you have both killed him and the spoils of the deceased will be given to Mu'adh Ibn Amr Ibn Al Jamuh.' The two boys were Mu'adh Ibn Afra and Mu'adh Ibn Amr Ibn Al Jamuh."

١٢٧٣- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنِّي أُعْطِي قُرَيْشًا أَتَأَلَّفُهُمْ لأَنَّهُمْ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ.

1273. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "I give to the people of Quraish to keep them in Islam, because they are closer to the life of ignorance."

١٢٧٤- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ نَاسًا مِنَ الأَنْصَارِ قَالُوا لِرَسُولِ اللَّهِ ﷺ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَجَعَلَ يُعْطِي رِجَالاً مِنْ قُرَيْشٍ الْمِائَةَ مِنَ الإِبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ، يُعْطِي قُرَيْشًا وَيَدَعُنَا وَسُيُوفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ، قَالَ أَنَسٌ: فَحُدِّثَ رَسُولُ اللَّهِ ﷺ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَيْهِمْ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمٍ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: مَا كَانَ حَدِيثٌ بَلَغَنِي عَنْكُمْ؟ فَقَالَ لَهُ فُقَهَاؤُهُمْ: أَمَّا ذَوُو رَأْيِنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَقَدْ تَقَدَّمَ الحَدِيثُ بِطُولِهِ.

1274. It was related that Anas Ibn Malik said: "When God endowed His Messenger with the property of the Hawazin as war spoils, he began to give some men of Quraish as much as one hundred camels each. At this some men of the Helpers said of the Messenger of God: 'May God forgive His Messenger! He is giving the men of Quraish and forgetting us, even though the blood on our swords has not dried.' When the Messenger of God was told of this he called the Helpers and gathered them in a leather tent and did not summon anyone else. When they had assembled the Messenger of God came and said: 'What is it I have been told you are saying?' The wiser ones among them said: 'O Messenger of God! The wise ones among us did not say anything, but the youths said: 'May God forgive His Messenger! He is giving the men

of Quraish and forgetting us, even though the blood of the unbelievers on our swords has not dried.' The Messenger of God said: 'I give to those people who are still close to the life of ignorance. Are you not happy to see them go off with treasure while you return with the Messenger of God to your homes? By God, what you return with is better than that which they return with.' The Helpers said: 'Yes, O Messenger of God, we are satisfied.' The Prophet (Prayers & peace be upon him) said: 'You will find after me others preferred to you, so be patient until you meet God and His Messenger at the Heavenly Fountain.' Anas said: 'But we did not remain patient'."

١٢٧٥- عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ مُقْبِلاً مِنْ حُنَيْنٍ عَلِقَتْ رَسُولَ اللَّهِ ﷺ الأَعْرَابُ يَسْأَلُونَهُ، حَتَّى اضْطَرُّوهُ إِلَى سَمُرَةٍ، فَخَطِفَتْ رِدَاءَهُ فَوَقَفَ رَسُولُ اللَّهِ ﷺ فَقَالَ: أَعْطُونِى رِدَائِى، فَلَوْ كَانَ عَدَدُ هَذِهِ الْعِضَاةِ نَعَماً لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لاَ تَجِدُونِى بَخِيلاً وَلاَ كَذُوباً وَلاَ جَبَاناً.

1275. It was related that Jubair Ibn Mut'im said that when he was with the Messenger of God being accompanied by the people on their return from Hunain, the Bedouin began to ask the Messenger of God for things so much that he was forced under a Samura tree until his outer garment was pulled away from him. At that, the Messenger of God rose up and said: 'Return my garment to me. If I had as many camels as these trees I would have shared them out between you, and you will not find me a miser or a liar or a coward."

١٢٧٦- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَمْشِى مَعَ النَّبِىِّ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِىٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِىٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ

عـاتِقِ النَّبِىِّ ﷺ قَدْ أَثَّرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُرْ لِى مِنْ مَالِ اللَّهِ الَّذِى عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

1276. It was related that Anas Ibn Malik said: "I was walking with the Prophet (Prayers & peace be upon him) and he wore a Najrani outer garment with a heavy border, a Bedouin came up to the Prophet (Prayers & peace be upon him) and snatched his garment so violently that I saw the marks of the borders on his shoulders. Then he said: 'Decree something to me from the bounty God has given you.' The Prophet (Prayers & peace be upon him) turned to him smiling and ordered that he be given a gift."

١٢٧٧- عَنْ عَبْدِ اللَّهِ رَضِىَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ آثَرَ النَّبِىُّ ﷺ أُناسـاً فى الْقِسْمَةِ، أَعْطَى الأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذلِكَ، وَأَعْطَى أُنَاساً مِنْ أَشْرَافِ الْعَرَبِ فَآثَرَهُمْ يَوْمَئِذٍ فِى الْقِسْمَةِ، فَقَالَ رَجُلٌ: وَاللَّهِ إِنَّ هـذِهِ لَقِسْمَةٌ مَا عُدِلَ فِيـهَا أَوْ مَا أُرِيدَ فِيـهَا وَجْهُ اللَّهِ. فَقُلْتُ: وَاللَّهِ لأُخْبِرَنَّ النَّبِىَّ ﷺ فَأَتَيْتُهُ فَأَخْبَرْتُهُ، قَالَ: فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ؟ رَحِمَ اللَّهُ مُوسَى قَدْ أُوذِىَ بِأَكْثَرَ مِنْ هذَا فَصَبَرَ.

1277. It was related that Abd Allah said: "The Messenger of God favoured some people on the day of Hunain in the distribution of the war spoils, he gave Al Aqra Ibn Habis one hundred camels and Uyaina the same number, and he gave preference to some of the notables among the Arabs. Then someone came and said: 'By God! This distribution has not been done fairly nor has the pleasure of God been sought in it.' I said: 'By God! I will tell the Prophet (Prayers & peace be upon him).' So I went and told him and he said: 'If God and His Messenger did not act with fairness, who else is there to

act fairly? May God have Mercy upon Moses, he was harmed more than that, yet he was patient'."

١٢٧٨- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نُصِيبُ فِي مَغَازِينَا الْعَسَلَ وَالْعِنَبَ فَنَأْكُلُهُ وَلاَ نَرْفَعُهُ.

1278. It was related that Ibn Umar said: "We used to get honey and grapes during the battles as war spoils, and we used to eat them and did not store them."

٦٢ - كتاب الجزية

١٢٧٩- عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَتَبَ إِلَى أَهْلِ الْبَصْرَةِ قَبْلَ مَوْتِهِ بِسَنَةٍ: فَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَلَمْ يَكُنْ عُمَرُ أَخَذَ الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهِدَ عَبْدَ الرَّحْمنِ بْنِ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ.

62. The Book of Jizya
A Tax taken from
Non-Muslims by the Islamic State

1279. It was related that Umar Ibn Al Khattab wrote a letter to the people of Basrah one year before he died, and it read: "Annul every marriage contract made among the Magians between relatives of close kinship." Umar did not take Jizya from the Magian unbelievers until Abd Al Rahman Ibn Auf testified that the Messenger of God had taken Jizya from the Magians of Hajar.

١٢٨٠- عَنْ عَمْرِو بْنِ عَوْفٍ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ قَدْ شَهِدَ بَدْراً، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ وَأَمَّرَ عَلَيْهِمُ الْعَلاَءَ بْنَ الحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافَتْ صَلاَةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انْصَرَفَ فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَآهُمْ وَقَالَ: أَظُنُّكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ؟ قَالُوا:

أَجَلْ يَا رَسُولَ اللَّهِ. قَالَ: فَأَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ لاَ الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ.

1280. It was related that Amr Ibn Auf Al Ansari who was an ally of Bani Amr Ibn Lu'ai and one of those who had taken part in the battle of Badr said: "The Messenger of God sent Abu Ubaida Ibn Al Jarrah to Bahrain to collect the Jizya. The Messenger of God had made peace with the people of Bahrain and appointed Al Ala' Ibn Al Hadrami as governor. When Abu Ubaida returned from Bahrain with the money the Helpers came to know of his arrival which coincided with the time of the morning prayer with the Prophet (Prayers & peace be upon him). When the Messenger of God led the morning prayer and completed it, the Helpers approached him and he looked at them and smiled at seeing them and said: 'I feel you have heard that Abu Ubaida has returned with something?' They said: 'Yes, O Messenger of God.' He said: 'Be glad, and hope for what pleases you! By God I do not fear poverty for you, but I fear that you will lead a life of luxury as former nations did, and you will vie will each other for it, as they vied for it, and it will destroy you as it destroyed them'."

١٢٨١- عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ بَعَثَ النَّاسَ فِي أَفْنَاءِ الأَمْصَارِ يُقَاتِلُونَ الْمُشْرِكِينَ فَأَسْلَمَ الهُرْمُزَانُ فَقَالَ: إِنِّي مُسْتَشِيرُكَ فِي مَغَازِيَّ هذه، فَقَالَ: نَعَمْ مَثَلُهَا وَمَثَلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ، مَثَلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ وَلَهُ رِجْلاَنِ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ نَهَضَتِ الرِّجْلاَنِ بِجَنَاحٍ وَالرَّأْسُ، فَإِنْ كُسِرَ الجَنَاحُ الآخَرُ نَهَضَتِ الرِّجْلاَنِ وَالرَّأْسُ، فَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتِ الرِّجْلاَنِ وَالجَنَاحَانِ وَالرَّأْسُ، فَالرَّأْسُ كِسْرَى

وَالجَنَاحُ قَيْصَرُ وَالجَنَاحُ الآخَرُ فَارِسُ، فَمُرِ الْمُسْلِمِينَ فَلْيَنْفِرُوا إِلَى كِسْرَى، فَنَدَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ جَمَاعَةً مِنَ النَّاسِ، وَاسْتَعْمَلَ عَلَيْهِمُ النُّعْمَانَ بْنَ مُقَرِّنٍ، حَتَّى إِذَا كَانُوا بِأَرْضِ العَدُوِّ خَرَجَ عَلَيْهِمْ عَامِلُ كِسْرَى فِي أَرْبَعِينَ أَلْفاً، فَقَامَ تُرْجُمَانٌ فَقَالَ: لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ، فَقَالَ الْمُغِيرَةُ: سَلْ عَمَّا شِئْتَ، فَقَالَ: مَا أَنْتُمْ؟ قَالَ: نَحْنُ أُنَاسٌ مِنَ الْعَرَبِ كُنَّا فِي شَقَاءٍ شَدِيدٍ وَبَلاَءٍ شَدِيدٍ نَمَصُّ الْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ الْوَبَرَ وَالشَّعَرَ وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ، فَبَيْنَا نَحْنُ كَذلِكَ، إِذْ بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِينَ، تَعَالَى ذِكْرُهُ وَجَلَّتْ عَظَمَتُهُ، إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِيُّنَا رَسُولُ رَبِّنَا ﷺ أَنْ نُقَاتِلَكُمْ حَتَّى تَعْبُدُوا اللَّهَ وَحْدَهُ أَوْ تُؤَدُّوا الْجِزْيَةَ، وَأَخْبَرَنَا نَبِيُّنَا عَنْ رِسَالَةِ رَبِّنَا أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ، فِي نَعِيمٍ لَمْ يُرَ مِثْلُهُ قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ رِقَابَكُمْ. فَقَالَ النُّعْمَانُ: رُبَّمَا أَشْهَدَكَ اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ ﷺ فَلَمْ يُنَدِّمْكَ وَلَمْ يُخْزِكَ، وَلكِنِّي شَهِدْتُ الْقِتَالَ مَعَ رَسُولِ اللَّهِ ﷺ، كَانَ إِذَا لَمْ يُقَاتِلْ فِي أَوَّلِ النَّهَارِ انْتَظَرَ حَتَّى تَهُبَّ الأَرْوَاحُ وَتَحْضُرَ الصَّلَوَاتُ.

1281. It was related that Jubair Ibn Haiya said: "Umar sent the Muslims to the major countries to confront the unbelievers. When Al Hurmuzan embraced Islam Umar said to him: 'I wish to consult with you regarding the countries which I intend to invade.' Al Hurmuzan said: 'Yes, the similitude of these countries and their peoples who are enemies of the Muslims, is as a bird with a head, two wings and two legs. If one wing is broken it will stand on its legs, with one wing and its head, if the other wing is broken it will stand on its legs with its head. But if its head is destroyed then two legs, two wings and the head will be useless. The head represents Kisra and the wing represents Faris. So command the Muslims to confront Kisra.' So Umar dispatched us and appointed Al Numan Ibn Muqrin as our commander. When we reached the land of our enemy, the representative of Kisra came out with forty

thousand fighters, and an interpreter rose up saying: 'One of you may speak to me!' Al Mughira said: 'Ask anything you like.' The other said: 'Who are you?' Al Mughira said: 'We are Arab people who have led a hard, rough and unfortunate life, we used to suck our hides and dates stones from hunger, we were accustomed to wearing garments made from camel hair and goat hair, and to worship trees and stones. Then as we were in that condition, the Lord of the Heavens and the Earth, Exalted is His Remembrance and Sublime is His Majesty, sent to us from among ourselves, a Prophet, whose father and mother we know. Our Prophet, the Messenger of our Lord has commanded us to fight you until you worship God alone or pay the Jizya, and our Prophet has told us that our Lord has said: 'Whoever among you is killed will go to Paradise and lead such a pleasurable life as he has never seen, and whoever among us lives shall become your master.' Al Numan said to Al Mughira: 'If you had taken part in a similar battle, with the Messenger of God, he would not have blamed you for waiting, nor would he have disgraced you. But I went with the Messenger of God many times in battle and it was has habit that if he did not fight early in the day, he would wait until the wind began to blow and the time for prayer was due'."

١٢٨٢- عَنْ حُمَيْد السَّاعدىِّ رَضِىَ اللَّهُ عَنْهُ قَالَ: غَزَوْنَا مَعَ النَّبِىِّ ﷺ تَبُوكَ وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِىِّ ﷺ بَغْلَةً بَيْضَاءَ وَكَسَاهُ بُرْداً وَكَتَبَ لَهُ بِبَحْرِهِمْ.

1282. It was related that Abu Humaid Al Sa'idai said: "We went with the Prophet (Prayers & peace be upon him) in the battle of Tabuk and the king of Aila presented the Prophet (Prayers

& peace be upon him) with a white mule and a cloak. The Prophet (Prayers & peace be upon him) concluded a peace treaty with him permitting him to retain authority over his land."

١٢٨٣- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً.

1283. It was related that Abd Allah Ibn Amr said that the Prophet (Prayers & peace be upon him) said: "Whoever kills anyone who has a treaty with the Muslims will not smell the scent of Paradise, even though its perfume can be perceived from a distance of forty years."

١٢٨٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ النَّبِيُّ ﷺ: اجْمَعُوا لِي مَنْ كَانَ هَا هُنَا مِنْ يَهُودَ. فَجُمِعُوا لَهُ، فَقَالَ إِنِّي سَائِلُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْهُ، فَقَالُوا: نَعَمْ، فَقَالَ لَهُمْ: مَنْ أَبُوكُمْ. قَالُوا: فُلاَنٌ، فَقَالَ: كَذَبْتُمْ بَلْ أَبُوكُمْ فُلاَنٌ، قَالُوا: صَدَقْتَ، قَالَ: فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ، فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا. كَمَا عَرَفْتَهُ فِي أَبِينَا، فَقَالَ لَهُمْ: مَنْ أَهْلُ النَّارِ، قَالُوا: نَكُونُ فِيهَا يَسِيراً ثُمَّ تَخْلُفُونَا فِيهَا، فَقَالَ النَّبِيُّ ﷺ: اخْسَؤُوا فِيهَا وَاللَّهِ لاَ نَخْلُفُكُمْ فِيهَا أَبَداً، ثُمَّ قَالَ: هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ، فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قَالَ: هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا، قَالُوا نَعَمْ، قَالَ: مَا حَمَلَكُمْ عَلَى ذَلِكَ، قَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِباً نَسْتَرِيحُ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

284. It was related that Abu Huraira said: "When Khaybar was conquered the Jews offered the Prophet (Prayers & peace be upon him) a poisoned roast sheep. The Prophet (Prayers & peace be upon him) ordered: 'Let all the Jews who were here

be brought before me.' The Jews were assembled and the Prophet (Prayers & peace be upon him) said: 'I will ask you a question. Will you answer truthfully?' They said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'Who is your father?' They said: 'So and so.' He said: 'You have lied, your father is so and so.' They said: 'You are correct.' He said: 'Now will you tell the truth if I ask you something else?' They said: 'Yes, O Abu Al Qasim, and if we lie you will know as you did regarding our father.' At that he said: 'Who are the people of the Fire?' They said: 'We shall stay in the Fire for a little while and then you will replace us.' The Prophet (Prayers & peace be upon him) said: 'May you be cursed and humiliated in it! By God! We will never replace you in it.' Then he said: 'Will you now tell me the truth if I ask you a question?' They said: 'Yes, O Abu Al Qasim.' He said: 'Did you poison this sheep?' They said: 'Yes.' He said: 'Why did you do that?' They said: 'We wished to know if your were a liar so that if that was the case we would be rid of you, or if you are a Prophet in which case the poison would not hurt you'."

١٢٨٥- عَنْ سَهْلِ بْنِ أَبِى حَثْمَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: انْطَلَقَ عَبْدُ اللَّه بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنِ مَسْعُودِ بْنِ زَيْدٍ إلى خَيْبَرَ وَهِىَ يَوْمَئذٍ صُلْحٌ، فَتَفَرَّقَا فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّه بْنِ سَهْلٍ، وَهُوَ يَتَشَحَّطُ فِى دَمِهِ قَتِيلاً فَدَفَنَهُ، ثُمَّ قَدِمَ الْمَدِينَةَ، فَانْطَلَقَ عَبْدُ الرَّحْمنِ بْنِ سَهْلٍ وَمُحَيِّصَةُ وَحُوَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِىِّ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمَن يَتَكَلَّمُ فَقَالَ: كَبِّرْ كَبِّرْ، وَهُوَ أَحْدَثُ الْقَوْمِ، فَسَكَتَ، فَتَكَلَّمَا، فَقَالَ: أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ قَاتِلِكُمْ أَوْ صَاحِبِكُمْ، قَالُوا: وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ! فَتُبْرِئُكُمْ يَهُودُ بِخَمْسِينَ، فَقَالُوا: كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ، فَعَقَلَهُ النَّبِىُّ ﷺ مِنْ عِنْدِهِ.

1285. It was related that Sahl Ibn Abi Hathma said: "Abd Allah Ibn Sahl and Muhaiyisa Ibn Mas'ud Ibn Zaid departed for Khaybar. At that time the inhabitants had a peace treaty with the Muslims. They separated from each other and later on Muhaiyisa found Abd Allah Ibn Sahl lying dead in a pool of blood. He buried him and returned to Madinah. Abd Al Rahman Ibn Sahl, Muhaiyisa and Huwaiyisa the sons of Mas'ud went to the Prophet (Prayers & peace be upon him) and Abd Al Rahman started to speak but the Prophet (Prayers & peace be upon him) said: 'Let your eldest speak.' Abd Al Rahman was the youngest. Abd Al Rahman remained silent and the other two spoke. The Prophet (Prayers & peace be upon him) said: 'If you swear that you know who had committed the murder it is your prerogative to take your rights from the murderer.' They said: 'How can we swear when we did not witness the murder or see the murderer?' The Prophet (Prayers & peace be upon him) said: 'Then the Jews may deny the charges by fifty of their men swearing that it was not them who committed the murder.' They said: 'How can we believe the oaths of unbelievers?' So the Prophet (Prayers & peace be upon him) paid the blood money himself."

١٢٨٦- عَنْ عَائِشَةَ رَضِىَ اللَّهُ عَنْهَا: أَنَّ النَّبِىَّ ﷺ سُحِرَ حَتَّى كَانَ يُخَيَّلُ إِلَيْهِ أَنَّ صَنَعَ شَيْئاً وَلَمْ يَصْنَعْهُ.

1286. It was related that Aisha said: 'The Prophet (Prayers & peace be upon him) was bewitched so that he imagined he had done something that he had not done."

١٢٨٧- عَنْ عَوْفِ بْنِ مَالِك رَضِىَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِىَّ ﷺ فِى غَزْوَةِ تَبُوكَ وَهُوَ فِى قُبَّةٍ مِنْ أَدَمٍ، فَقَالَ: اعْدُدْ سِتًّا بَيْنَ يَدَىِ السَّاعَةِ: مَوْتِى، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ

ثُمَّ مَوْتَانٌ يَأْخُذُ فِيكُمْ كَقُعَاصِ الْغَنَمِ، ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظَلُّ سَاخِطاً، ثُمَّ فِتْنَةٌ لاَ يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلاَّ دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِى الأَصْفَرِ، فَيَغْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفاً.

1287. It was related that Auf Ibn Malik said: "I went to the Prophet (Prayers & peace be upon him) during the Battle of Tabuk while he sat inside his leather tent and he said: 'The six signs that indicate the coming of the Hour are; my death, the conquest of Jerusalem, a plague which will afflict you like the plague which afflicts sheep, the increase in wealth to the point that if someone is given one hundred Dinars he will not be satisfied, then an affliction which no Arab house will avoid, and then a amnesty between you and Bani Al Asfar who will then turn on you in attack under eighty flags, and under each flag there will be twelve thousand soldiers."

١٢٨٨- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: كَيْفَ بِكُمْ إِذَا لَمْ تَجْتَبُوا دِينَاراً وَلاَ دِرْهَماً، فَقِيلَ لَهُ: وَكَيْفَ تَرَى ذَلِكَ كَائِناً يَا أَبَا هُرَيْرَةَ، قَالَ: إِىْ وَالَّذِى نَفْسُ أَبِى هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ الْمَصْدُوقِ، قَالُوا: عَمَّ ذَلِكَ، قَالَ: تُنْتَهَكُ ذِمَّةُ اللَّهِ، وَذِمَّةُ رَسُولِهِ ﷺ، فَيَشُدُّ اللَّهُ قُلُوبَ أَهْلِ الذِّمَّةِ فَيَمْنَعُونَ مَا فِى أَيْدِيهِمْ.

1288. It was related that Abu Huraira said: "How will you be when you will derive no Dirham or Dinar.' He was asked 'How do you know this will happen, O Abu Huraira?' He said: 'By Him in Whose Hands is my life, I know it to be true as the one who is truthful and inspired said so.' The people said: 'What did he say about that?' He said: 'They will violate the trust they have with God and His Messenger so God will make the hearts of the non-Muslims who pay Jizya so defiant that they will refuse to pay the Jizya they should pay."

١٢٨٩- عَنْ عَبْدِ اللَّه وَأَنَسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، قَالَ أَحَدُهُمَا: يُنْصَبُ، وَقَالَ الآخَرُ: يُرَى يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ.

1289. It was related that Abd Allah and Anas said that the Prophet (Prayers & peace be upon him) said: "Every traitor will have an ensign on the Day of Resurrection." One of the sub-narrators said that the ensign would be mounted and the other said it would be displayed on the Day of Resurrection so that the traitor would be known by it. Ibn Umar said that the Prophet (Prayers & peace be upon him) said: 'Every traitor will have an ensign which will be mounted on the Day of Resurrection and the ensign's prominence will show the treason he committed."

٦٣ - كتاب بدء الخلق

١٢٩٠- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: جَاءَ نَفَرٌ مِنْ بَنِى تَمِيمٍ إِلَى النَّبِىِّ ﷺ، فَقَالَ: يَا بَنِى تَمِيمٍ أَبْشِرُوا، فَقَالُوا: بَشَّرْتَنَا فَأَعْطِنَا، فَتَغَيَّرَ وَجْهُهُ، فَجَاءَ أَهْلُ الْيَمَنِ فَقَالَ: يَا أَهْلَ الْيَمَنِ اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ، قَالُوا: فَأَخَذَ النَّبِىُّ ﷺ يُحَدِّثُ بَدْءَ الْخَلْقِ وَالْعَرْشِ، فَجَاءَ رَجُلٌ فَقَالَ: يَا عِمْرَانُ رَاحِلَتُكَ تَفَلَّتَتْ، لَيْتَنِى لَمْ أَقُمْ.

وَفِى رِوَايَةٍ عَنْهُ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَانَ اللَّهُ وَلَمْ يَكُنْ شَىْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَكَتَبَ فِى الذِّكْرِ كُلَّ شَىْءٍ، وَخَلَقَ السَّمَوَاتِ وَالأَرْضَ فَنَادَى مُنَادٍ: ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الحُصَيْنِ، فَانْطَلَقْتُ فَإِذَا هِىَ يَقْطَعُ دُونَهَا السَّرَابُ، فَوَاللَّهِ لَوَدِدْتُ أَنِّى كُنْتُ تَرَكْتُهَا.

63. The Book of The Creation

1290. It was related that Imran Ibn Husain said: "Some of the Ban Tamim went to the Prophet (Prayers & peace be upon him) and he said: 'O Bani Tamim! Be glad, good tidings!' They said: 'You gave us good tidings, now give us something else. At this the Prophet's (Prayers & peace be upon him) face changed. Then the people of Yemen went to him and he said: 'O people of Yemen! Accept the good tidings for Ban Tamim has rejected it.' The people from Yemen said: 'We accept it.' Then the Prophet (Prayers & peace be upon him) began to speak about the Creation and the Throne of God Meanwhile a man came in saying: 'O Imran! Your she-came has run away!' I wished I had not gone away from there." Im

ran Ibn Husain also said that the Messenger of God said: "In the beginning there was nothing but God, and His Throne was over the water, and He wrote everything in the Book and created the Heavens and the Earth." Then a man called out: 'O Ibn Husain! Your she-camel has run away!' So I went away but could not find the she-camel due to the mirage. By God, I wished I had left the she-camel instead."

١٢٩١- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: يَشْتُمُنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتُمَنِي، وَيُكَذِّبُنِي وَمَا يَنْبَغِي لَهُ، أَمَّا شَتْمُهُ فَقَوْلُهُ إِنَّ لِي وَلَدًا، وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ لَيْسَ يُعِيدُنِي كَمَا بَدَأَنِي.

1291. It was related that Abu Huraira said that the Messenger of God said: "God High Exalted said: 'The son of Adam disrespects Me, and he should not disrespect Me, and he disbelieves in Me and he should not do so. As for his disrespect towards Me, it is that he says I have a son, and his disbelief in Me is shown when he claims that I shall not recreate him as I created at first."

١٢٩٢- وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَمَّا قَضَى اللَّهُ الخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي.

1292. It was related that Abu Huraira said that the Messenger of God said: "When God Almighty completed the Creation, He wrote on His Throne: 'My Mercy overpowers My Anger'."

١٢٩٣- عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الزَّمَانُ قَد اسْتَدَارَ كَهَيْئَتِه، يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا: مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاَثٌ مِنْهَ مُتَوَالِيَاتٌ، ذُو الْقِعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ.

1293. It was related that Abu Bakra said that the Prophet (Prayers & peace be upon him) said: "Time has reverted to its original span as it was when God Almighty created the Heavens and the Earth. The year is twelve months from which four months are sacred, three are in succession, Dhul-Qada, Dhul-Hijja and Muharram and the fourth is Rajab of Mudar which lies between Jumada Al Thani and Sha'ban."

١٢٩٤- عَنْ أَبِى ذَرٍّ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ لِى النَّبِىُّ ﷺ حِينَ غَرَبَتِ الشَّمْسُ تَدْرِى أَيْنَ تَذْهَبُ؟ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَتَسْتَأْذِنَ فَيُؤْذَنُ لَهَا، وَيُوشِكُ أَنْ تَسْجُدَ فَلاَ يُقْبَلُ مِنْهَا، وَتَسْتَأْذِنَ فَلاَ يُؤْذَنُ لَهَا، يُقَالَ لَهَا: ارْجِعِى مِنْ حَيْثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا، فَذلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾.

1294. It was related than Abu Dhar said: "At sunset the Prophet (Prayers & peace be upon him) asked me: 'Do you know where the sun goes to when it sets?' I said: 'God and His Messenger know best.' He said: 'It goes down until its prostrates itself under the Throne and then takes permission to rise again, and it is permitted and then it will be about to prostrate itself but its prostration will not be accepted and it will seek permission to continue its course but it will not be permitted, but it will be commanded to return to where it came from and so it will rise in the West. And that is the meaning of the verse: "And the sun runs its course to a settled place, this is the Decree of The Almighty, the All-Knowing."

١٢٩٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: الشَّمْسُ وَالْقَمَرُ مكوَّرَان يَوْمَ الْقِيَامَةِ.

1295. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The sun and the moon will be coiled up on the Day of Resurrection."

١٢٩٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخِيلَةً فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ، وَدَخَلَ وَخَرَجَ وَتَغَيَّرَ وَجْهُهُ، فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ. قَالَتْ: فَعَرَّفْتُهُ ذَلِكَ، فَقَالَ: وَمَا أَدْرِي لَعَلَّهُ كَمَا قَالَ قَوْمٌ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ﴾.

1296. It was related that Aisha said: "When the Prophet (Prayers & peace be upon him) saw a cloud in the sky he used to walk to and fro, and go in and out, and his face used to change, and then if it rained he used to feel relaxed. Aisha informed him of that and so the Prophet (Prayers & peace be upon him) said: 'And how would I know, it maybe as a people said: "Then, when they saw it as a dense cloud coming towards their valleys they said: 'This is a cloud that shall give us rain.' But it is that which you did seek to hasten, a wind wherein is a painful torment." (Surah 46 verse 24)

١٢٩٧ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ.

1297. It was related that Abd Allah Ibn Masoud said that the Messenger of God, and he is the truthful and inspired, said:

"Everyone is formed in the womb of his mother for forty days, then he becomes a zygote for a similar time, then he becomes a chewed lump of flesh for the same time, then God sends an angel who is commanded to write down four words. It will be said to him to write his work, his bounty, his lifespan, and whether he is happy or unhappy. Then blow into him the spirit, so any of you will perform deeds until there is between him and Paradise an armspan, but what is written for him will determine his conduct and he will commit deeds like the people of Hell. And any of you may commit deeds until there is between him and the Fire an armspan and then what is written for him will determine his conduct and he will perform deeds of the people of Paradise."

١٢٩٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِذَا أَحَبَّ اللهُ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللهَ يُحِبُّ فُلاَنًا فَأَحْبِبْهُ، فَيُحِبُّه جِبْرِيلُ، فَينادى جِبْرِيلُ فِى أَهْلِ السَّمَاءِ إِنَّ اللهَ يُحِبُّ فُلانًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّماء، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِى الأَرضِ.

1298. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If God loves someone, He calls Gabriel saying: 'God loves so and so, O Gabriel, love him.' Gabriel will love him and announce before the dwellers of Heaven: 'God loves so and so, so you should love him as well.' And so all the dweller of the Heaven will love him, and then he is granted the pleasure of the people on the earth."

١٢٩٩ - عَنْ عَائِشَةَ زَوْجِ النَّبِىِّ ﷺ وَرَضِىَ عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ الْمَلاَئِكَةَ تَنْزِلُ فِى الْعِنَانِ [وَهُوَ السَّحَابُ] فَتَذْكُرُ الأَمْرَ قُضِىَ فِى السَّمَاءِ، فَتَسْتَرِقُ الشَّيَاطِينُ السَّمْعَ، فَتَسْمَعُهُ فَتُوحِيهِ إِلَى الْكُهَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذِبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ.

1299. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him) said: "I heard the Messenger of God say: 'The angels descend in the clouds and mention this or that matter in Heaven. The devils listen secretly to such matters and come down to inspire the fortune-tellers with it, and they add on to it one hundred lies of their own."

١٣٠٠ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: إذَا كَانَ يَوْمُ الجُمُعَةِ كَانَ على كُلِّ بَابٍ مِنْ أَبْوَابِ المَسْجِد مَلائكَةٌ، يكْتُبُونَ الأَوَّلَ فَالأَوَّلَ، فإذا جَلَس الإِمَامُ طَوَوْا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ.

1300. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Every Friday the angels take their stand at every gate of the mosques to write the names of the people in order of their arrival for the Friday prayer, and when the Imam sits they fold up their scrolls and prepare to listen to the speech."

١٣٠١ - عَنِ الْبَرَاءِ رَضِىَ اللهُ عَنْهُ قَالَ: قالَ النَّبِىُّ ﷺ لِحَسَّانَ [شاعر النبى]: اهْجُهُمْ أوْ هَاجِهِمْ وَجِبْرِيلُ مَعَكَ.

1301. It was related that Al Bara' said that the Prophet (Prayers & peace be upon him) said to Hassan: "Satirize them and Gabriel is with you."

١٣٠٢ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا أنَّ النَّبِىَّ ﷺ قالَ لَهَا: يَاعَائِشَةُ هذَا جِبْرِيلُ يَقْرَأُ عَلَيْكِ السَّلاَمَ. فَقَالَتْ: وَعلَيْهِ السَّلاَمُ وَرَحْمَةُ الله وبَرَكَاتُهُ، تَرَى مَا لاَ أَرَى، تُرِيدُ النَّبِىَّ ﷺ.

1302. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said to her: "O Aisha! This is Gabriel and

he sends his salutations to you." Aisha said: "Salutations to him, and may God have Mercy upon him and Bless him." And she said to the Prophet (Prayers & peace be upon him): "You can see what I do not see."

١٣٠٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِجِبْرِيلَ: أَلاَ تَزُورُنَا أَكْثَرَ مِمَّا تَزُورُنَا، قَالَ: فَنَزَلَتْ ﴿وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾.

1303. It was related that Ibn Abbas said: "The Messenger of God asked Gabriel: 'Why do you not visit us more often?' Then the verse was revealed: "And we do not descend except at the Command of your Lord, to Him belongs all that is in the future, and all that is in the past, and all that is in the present. And your Lord is never forgetful." (Surah 19 verse 64)

١٣٠٤ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: أَقْرَأَنِي جِبْرِيلُ الْقُرْآنَ على حَرْفٍ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ.

1304. It was related that Ibn Abbas said that the Messenger of God said: "Gabriel read the Qur'an to me in a certain dialect and I asked him to read it in different ways until he read it in seven different dialects."

١٣٠٥ - عَنْ يَعْلَى رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ على الْمِنْبَرِ: وَنَادَوْا يَا مَالِكُ.

1305. It was related that Ya'li said: "I heard the Prophet (Prayers & peace be upon him) recite the following verse on the pulpit: "And they shall call: 'O Malik, let your Lord put an end to us!' He will say: 'Surely you be abide'."

١٣٠٦ - عَنْ عـــائشَةَ زَوْجِ الـنَّبِيِّ ﷺ وَرَضِيَ عَنْهَا أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قَـــالَ: لَقَدْ لَقِيـتُ مِنْ قَوْمِكَ مَالَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلـى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلاَلٍ، فَلَمْ يُجِبْنِي إِلَى مَـــا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَـلى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلاَّ وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيـهَا جِبْرِيلُ، فَنَادَانِي، فَقَالَ: إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا بِهِ عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ، فَقَالَ: ذَلِكَ فِيمَا شِئْتَ إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الأَخْشَبَـيْنِ، فَقَالَ النَّبِيُّ ﷺ: بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللهَ وَحْدَهُ لاَ يُشْرِكُ بِهِ شَيْئًا.

1306. It was related that Aisha said that she asked the Prophet (Prayers & peace be upon him): "Have you encountered a day worse than the day of Uhud?' The Prophet (Prayers & peace be upon him) said: 'Your tribes have aggrieved me much and the worse distress was the distress on the day of Aqaba when I went to Ibn Abd Yalail Ibn Abd Kulal and he did not respond to my demand. So I left overtaken with grief and I went on bewildered and could not rest until I found myself at Qarnath Tha'alib where I glanced towards the sky and saw a cloud shading me all of a sudden. I looked up and saw Gabriel in it, he called to me saying: 'God has heard what your people said to you, and He has heard the response. God has sent the Angel of the Mountains to you for you to command him to do whatever you desire to them.' The Angel of the Mountains called and greeted me and said: 'O Mohammed, command whatever you wish. If you like I will let the two mountains fall upon them.' The Prophet (Prayers & peace be upon him) said: 'No, I only hope that God will per-

mit them to beget children who will worship God alone, and none beside Him'."

١٣٠٧ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ﴾ قالَ: رَأَى جِبْرِيلَ لَهُ سِتُّمِائَةِ جَنَاحٍ.

1307. It was related that Abd Allah Ibn Masoud said: "God Almighty said: 'So he was in nearness to him most near, so did God convey the Revelation to His servant, that which He revealed.' (Surah 53 verse 9-10) At that Zir said: "Ibn Masoud told us that the Prophet (Prayers & peace be upon him) had seen Gabriel with six hundred wings."

١٣٠٨ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي قَوْلِهِ تَعَالَى: ﴿لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ﴾ قَالَ: رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أُفُقَ السَّمَاءِ.

1308. It was related that Abd Allah said of the verse: "And indeed he saw of the greatest Signs of his Lord." (Surah 53 verse 18) That the Prophet (Prayers & peace be upon him) had seen a green carpet outspread over the entire horizon in the sky.

١٣٠٩ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ أَعْظَمَ، وَلَكِنْ قَدْ رَأَى جِبْرِيلَ فِي صُورَتِهِ وَخَلْقِهِ سَادًّا مَا بَيْنَ الأُفُقِ.

1309. It was related that Aisha said: "Whoever says that Mohammed saw his Lord is committing a grievous error, for he only saw Gabriel in the form in which he was created and he covered the entire horizon."

١٣١٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتْهَا الْمَلائِكَةُ حَتَّى تُصْبِحَ.

1310. It was related that Abu Huraira said that the Messenger of God said: "If a husband calls his wife to bed and she refuses and makes him sleep in anger, the angels will curse her until the morning."

١٣١١ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى رَجُلاً آدَمَ طُوَالاً جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى رَجُلاً مَرْبُوعًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبْطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ، وَالدَّجَّالَ فِي آيَاتٍ أَرَاهُنَّ اللهُ إِيَّاهُ، ﴿فلا تكن في مرية من لقائه﴾.

1311. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "On the night of my Journey to the Heaven, I saw Moses who was a tall brown curly haired man like the men of the Shan'awa tribe, and I saw Jesus who was of middling height and medium complexion, slightly reddish and white, with soft straight hair. I also saw Malik, the keeper of the gates of the Fire, and the False Messiah among the signs which God showed me. Then he recited: "And We have given to Moses the Book, so be not in doubt about receiving it, and We made it a guidance to the Children of Israel." (Surah 32 verse 23)

١٣١٢ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا مَاتَ أَحَدُكُمْ فَإِنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ.

1312. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "When any of you dies, he will be shown his destiny in the morning and in the evening, and if he is of the people of Paradise, he will be shown his place in Paradise,

and if he is of the people of Hell, he will be shown his place in Hell."

١٣١٣ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْه عَنِ النَّبِيِّ ﷺ قَالَ: اطَّلَعْتُ فِى الجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِى النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ.

1313. It was related that Imran Ibn Husain said that the Prophet (Prayers & peace be upon him) said: "I looked at Paradise and saw that the majority of its dwellers were the poor, and I looked at the Fire and saw that the majority of its dwellers were women."

١٣١٤ - عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ إِذْ قَالَ: بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِى فِى الجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الخَطَّابِ فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا، فَبَكَى عُمَرُ، وَقَالَ: أَعَلَيْكَ أَغَارُ يَا رَسُولَ اللهِ؟.

1314. It was related that Abu Huraira said: "We were with the Prophet (Prayers & peace be upon him) and he said: 'When I was sleeping I saw myself in Paradise and a woman was performing ablution next to a palace, I asked: 'To whom does this palace belong?' It was said: 'To Umar Ibn Al Khattab.' Then I recalled Umar's jealousy and I went away quickly from the palace.' Umar wept and said: 'Do you really believe I would be jealous of you, O Messenger of God?' ."

١٣١٥ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَوَّلُ زُمْرَةٍ تَلِجُ الجَنَّةَ، صُورَتُهُمْ على صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لاَ يَبْصُقُونَ فِيهَا وَلا يَمْتَخِطُونَ وَلاَ يَتَغَوَّطُونَ، آنِيَتُهُمْ فِيهَا الذَّهَبُ، أَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ، وَمَجَامِرُهُمُ الأَلُوَّةُ وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِ واحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الحُسْنِ لاَ

اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، قُلُوبُهُم قَلْبُ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا.

وَفِى رِوَايَةٍ عَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: وَالَّذِيـــنَ عَلَى أَثَرِهِمْ كَأَشَدِّ كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، لاَ اخْتِلاَفَ بَيْنَهُمْ وَلاَ تَبَاغُضَ، لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ، كُلُّ وَاحِدَةٍ مِنْهُمَا يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ لَحْمِهَا مِنَ الحُسْنِ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا، لاَ يَسْقَمُونَ، وَلاَ يَمْتَخِطُونَ. وَذَكَرَ بَاقِى الحَدِيثِ.

1315. It was related that Abu Huraira said that the Messenger of God said: "The faces of the first party to be admitted into Paradise will shine like the moon on the night when it is full. They will not spit or blow their noses nor attend to the call of nature. Their utensils will be of gold, their combs will be of gold and silver, their braziers will be of scented wood, and their sweat will be musk. For each one of them will have two wives, the bone marrow of their wives' legs will be visible through the flesh from its beauty. They will not dispute nor hate each other, their hearts will be as if they are one heart, and they will praise God in the morning and in the evening."

It was related that he also said that the Messenger of God said: "The faces of the first party to be admitted into Paradise will shine like the moon on the night when it is full. Those who follow them will shine like the brightest star. Their hearts will be as if they are one heart, They will not dispute nor hate each other, For each one of them will have two wives, the bone marrow of their wives' legs will be visible through the flesh from its beauty. They will not feel ill, nor spit or blow their noses. Their utensils will be of gold and silver, their combs will be of gold, the fuel of their braziers will be of scented wood - Abu Al Yamani said: "This means Al Uood" - and their sweat will be musk."

١٣١٦ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَيَدْخُلَنَّ مِنْ أُمَّتِى سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةِ أَلْفٍ، لاَ يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ.

1316. It was related that Sahl Ibn Sa'd said that the Prophet (Prayers & peace be upon him) said: "Seventy thousand or seven hundred thousand of my followers will be admitted to Paradise, the first of them will not enter until the last of them has entered, their faces will shine like a moon in its fullest phase."

١٣١٧ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: أُهْدِىَ لِلنَّبِىِّ ﷺ جُبَّةُ سُنْدُسٍ، وَكَانَ يَنْهَى عَنِ الحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا فَقَالَ: وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِى الجَنَّةِ أَحْسَنُ مِنْ هَذَا.

1317. It was related that Anas said: "The Prophet (Prayers & peace be upon him) was presented with a cloak of silk and he use to prohibit the wearing of silk by men. The people admired the cloak, so he said: 'By the One in Whose Hands is the life of Mohammed, the handkerchief of Sa'd Ibn Mu'adh in Paradise is better than this."

١٣١٨ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِنَّ فِى الجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِى ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا.

1318. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "There is a tree in Paradise which a rider could ride beneath its shade for one hundred years and still not traverse it."

١٣١٩ - وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ مِثْلُ ذلكَ، قالَ واقْرَؤُوا إنْ شِئْتُمْ: ﴿وَظِلٍّ مَّمْدُودٍ﴾.

1319. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There is a tree in Paradise which a rider could ride beneath its shade for one hundred years, and if you wish read: "And extended shade." (Surah 56 verse 30) and a place in Paradise the size of a bow is better than all over which the sun rises and sets."

١٣٢٠ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إنَّ أَهْلَ الجَنَّةِ يَتَرَاءَوْنَ أَهْلَ الْغُرَفِ مِنْ فَوْقِهِمْ، كَمَا يَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الغَابِرَ فِي أُفُقِ السَّمَاءِ، مِنَ الْمَشْرِقِ أوْ الْمَغْرِبِ، لِتَفَاضُلِ ما بَيْنَهُمْ، قالوا: يا رَسُولَ الله تِلْكَ مَنَازِلُ الأنْبِيَاءِ لاَ يَبْلُغُهَا غَيْرُهُمْ؟ قالَ: بلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رِجالٌ آمَنُوا بِالله وَصَدَّقُوا الْمُرْسَلِينَ.

1320. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "The people of Paradise will look at the dwellers of the lofty mansions as the way one gazes at a distant shining star on the eastern or western horizon, for they are superior over one another." At that the people said: "O Messenger of God! Are the lofty mansions the mansions of the Prophets (peace be upon them) which no one else can attain?" The Prophet (Prayers & peace be upon him) said: "By God in Whose Hand is my life, some who believe in God and trust His Messengers will attain them."

١٣٢١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: الحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوها بِالْمَاءِ.

1321. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "Fever comes from an increase in the flames of the Fire and emanates from its heat, so douse it with water."

١٣٢٢ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ، قِيلَ: يَا رَسُولَ اللهِ إِنْ كَانَتْ لَكَافِيَةً؟ قَالَ: فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةٍ وَسِتِّينَ جُزْءًا كُلُّهُنَّ مِثْلُ حَرِّهَا.

1322. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Fire is one part of seventy parts of Hell Fire." It was asked: 'O Messenger of God! Our fire is sufficient.' The Messenger of God said: 'Hell Fire has sixty nine more parts than the fire of this world, each part is as hot as the fire of this world."

١٣٢٣ - عَنْ أُسَامَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِى النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِى النَّارِ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ فَيَقُولُونَ: يَا فُلاَنُ مَا شَأْنُكَ! أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ! قَالَ: كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ.

1323. It was related that Usama Ibn Zaid said that the Messenger of God said: "A man will be summoned on the Day of Resurrection and cast into the Fire, so that his intestines will come out and he will go round as a donkey goes round a millstone. The people of the Fire will gather around him and say: 'O so and so, what is the matter with you? Did you not order us to do good deeds and forbid us from doing bad deeds?' He will say: 'Yes, I used to order you to do good deeds but I did not do them myself, and I used to forbid you from doing bad deeds but I used to do them myself'."

١٣٢٤ - عَنْ عَائشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سُحِرَ النَّبِيُّ ﷺ حَتَّى كَـانَ يُخَيَّلُ إلَيْه أنَّهُ يَفْعَلُ الشَّيْءَ وَمَا يَفْعَلُهُ، حَتَّى كَانَ ذَاتَ يَوْمٍ دَعَا وَدَعَا ثُمَّ قَـالَ: أشَعَرْتِ أنَّ اللهَ أفْتَانِي فِيمَا فِيه شِفَائِي: أتَانِي رَجُلاَن فَقَعَدَ أحَدُهُمَا عِنْدَ رَأسِي وَالآخَرُ عِنْدَ رِجْلِي فَقَالَ أحَدُهُمَا لِلآخَرِ: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الأعْصَمِ، قَالَ: فِيمَاذَا؟ قَالَ: فِي مُشْطٍ وَمُشَاقَةٍ وَجُفِّ طَلْعَةِ ذَكَرٍ، قَالَ: فَأيْنَ هُوَ؟ قَالَ: فِي بِئْرِ ذَرْوَانَ، فَخَرَجَ إلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ فَقَالَ لِعَائشَةَ حِيـنَ رَجَعَ: نَخْلُهَا كَأنَّهُ رُؤُوسُ الشَّيَاطِيـنِ، فَقُلْتُ: اسْتَخْرَجْتَهُ؟ فَقَالَ: لاَ، أمَّا أنَا فَقَدْ شَفَانِي اللهُ، وَخَشِيتُ أنْ يُثِيـرَ ذَلِكَ عَلَى النَّاسِ شَرًّا، ثُمَّ دُفِنَتْ البِئْرُ.

1324. It was related that Aisha said: "'The Prophet (Prayers & peace be upon him) was bewitched so that he imagined he had done something that he had not done. One day he called upon God for a long time and then said: 'God has shown me in a vision how to cure myself. Two people appeared to me in a vision and sat down, one at my head and the other at my feet. One said to the other: 'What does this man suffer from?' The other said: 'He has been bewitched.' The first asked: 'Who has bewitched him?' The other said: 'Lubaid Ibn Al A'sam.' The first asked: 'What did he use for it?' The other said: 'A comb with hair in it and the husks of a male date palm.' The first said: 'Where are they?' The other said: 'In the well of Dharwan.' " So the Prophet (Prayers & peace be upon him) left for the well and came back and said: 'Its dates palms are like the heads of devils.' I said: 'Did you remove the things which were used in the magic?' He said: 'No, as God has cured me and I fear that if I did so, wrongdoing might spread among the people.' The well was later sealed with earth."

١٣٢٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَا، مَنْ خَلَقَ كَذَا، حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ، فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللهِ وَلْيَنْتَهِ.

1325. It was related that Abu Huraira said that the Messenger of God said: "Satan comes to you and says: 'Who created so and so?' until he says: 'Who has created your Lord?' So when he instills such a question in you, you should seek refuge in God from such thoughts."

١٣٢٦ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُشِيرُ إِلَى الْمَشْرِقِ فَقَالَ: هَا، إِنَّ الفِتْنَةَ هَاهُنَا، إِنَّ الْفِتْنَةَ هَا هُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ.

1326. It was related that Abd Allah Ibn Umar said: "I saw the Messenger of God indicating towards the east and saying: 'Indeed afflictions will appear from here, afflictions will indeed appear from here where Satan appears."

١٣٢٧ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتَجْنَحَ اللَّيْلُ أَوْ كَانَ جُنْحُ اللَّيْلِ فَكُفُّوا صِبْيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعِشَاءِ فَحُلُّوهُم، وَأَغْلِقْ بَابَكَ، وَاذْكُرِ اسْمَ اللهِ، وَأَطْفِىءْ مِصْبَاحَكَ وَاذْكُرِ اسْمَ اللهِ، وَأَوْكِ سِقَاءَكَ وَاذْكُرِ اسْمَ اللهِ، وَخَمِّرْ إِنَاءَكَ وَاذْكُرِ اسْمَ اللهِ، وَلَوْ تَعْرُضُ عَلَيْهِ شَيْئًا.

1327. It was related that Jabir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "At dusk keep your children near you, for the devil goes about then. After an hour you may let them run about, and close the doors of your house at night and mention the Name of God upon it, and cover your utensils, and mention the Name of God upon them, you can cover them with anything."

١٣٢٨ - عَنْ سُلَيْمَانَ بْنِ صُرْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ وَرَجُلاَنِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ، وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا، ذَهَبَ عَنْهُ مَا يَجِدُ لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قال: تَعَوَّذْ بِاللهِ مِنَ الشَّيْطَانِ فَقَالَ: وَهَلْ بِي جُنُونٌ!

1328. It was related that Sulaiman Ibn Surd said: "I was with the Prophet (Prayers & peace be upon him) when two men insulted each other and the face of one turned red in anger until his jugular bulged. At that the Prophet (Prayers & peace be upon him) said: 'I know a word which will make him relax if he says it. If he says: 'I seek refuge with God from Satan the accursed, all his anger will disappear." It was said: 'The Prophet (Prayers & peace be upon him) said: 'Seek refuge from Satan the accursed.' The angry man said: 'Am I mad?' "

١٣٢٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: التَّثَاؤُبُ من الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّه ما اسْتَطَاعَ فَإِن أَحَدَكُمْ إِذَا قَالَ: هَا، ضَحِكَ الشَّيْطَانُ.

1329. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "yawning is from Satan, so when any of you yawns, he should try to restrain it as he much as he can, as when any of you says "Haa" Satam Loughs at him"

١٣٣٠ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الرُّؤْيَا الصَّالِحَةُ مِنَ اللهِ وَالحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَخَافُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللهِ مِنْ شَرِّهَا فَإِنَّهَا لاَ تَضُرُّهُ.

1330. It was related that Abu Qatada said that the Prophet (Prayers & peace be upon him) said: "A true vision is from

God and a dream is from Satan, so if any of you has a dream which makes him frightened, he should spit to his left side and seek refuge with God from its harm, then it will not harm him."

١٣٣١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْثِرْ ثَلاثًا، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ.

1331. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If any of you awakes from slumber and performs ablution, he should wash his nose by drawing water into it and then blow it out three times, as Satan was staying in the uppermost part of his nose all night."

١٣٣٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: اقْتُلُوا الحَيَّاتِ، وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ، وَالأَبْتَرَ، فَإِنَّهُمَا يُطْمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الحَبَلَ، قَالَ عَبْدُ اللهِ: فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً لأَقْتُلَهَا فَنَادَانِي أَبُو لُبَابَةَ لا تَقْتُلْهَا، فَقُلْتُ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَ بِقَتْلِ الحَيَّاتِ، فَقَالَ: إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَوَاتِ الْبُيُوتِ وَهِيَ الْعَوَامِرُ.

1332. It was related that Ibn Umar said he heard the Prophet (Prayers & peace be upon him) giving a speech on the pulpit saying: "Kill the snakes and kill the one with two white marks on its back and the one with a stunted tail, as they blind the sight and induce abortion." He also said: "I chased a snake intending to kill it, but Abu Lubaba said: 'Don't kill it.' I said: 'The Messenger of God ordered us to kill the snakes.' He said: 'But later he prohibited the killing of snakes which live inside the houses'."

١٣٣٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ، وَالْفَخْرُ وَالْخُيَلاَءُ فِي أَهْلِ الْخَيْلِ وَالإِبِلِ، وَالْفَدَّادِينَ أَهْلِ الْوَبَرِ، والسَّكِينَةُ فِي أَهْلِ الْغَنَمِ.

1333. It was related that Abu Huraira said that the Messenger of God said: "The chief cause of disbelief is in the east. Conceit and arrogance are traits of those who possess horses and camels, and the Bedouin are so occupied with their camels they pay no heed to Religion, while humility and gentleness are the traits of those who own sheep."

١٣٣٤ - عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَشَارَ النَّبِيُّ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ: الإِيمَانُ يَمَانٍ هَاهُنَا، أَلاَ إِنَّ الْقَسْوَةَ وَغَلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أُصُولِ أَذْنَابِ الإِبِلِ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ.

1334. It was related that Uqba Ibn Umar and Abu Mas'ud said: "The Messenger of God indicated with his hand towards Yemen and said: 'Yemen has true faith, but harshness and heartlessness are the traits of those who are busy with their camels and pay no heed to Religion, where the two sides of Satan's head will appear. Such traits are found in the tribes of Rab'ia and Mudar."

١٣٣٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا سَمِعْتُمْ صِيَاحَ الدِّيَكَةِ، فَاسْأَلُوا اللهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا، وَإِذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بِاللهِ مِنَ الشَّيْطَانِ، فَإِنَّهُ رَأَى شَيْطَانًا.

1335. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When you hear the cock crow, seek God's blessings for it has seen an angel. And

when you hear a donkey bray seek refuge with God for it has seen a devil."

١٣٣٦ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: فُقِدَتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لاَ يُدْرَى مَا فَعَلَتْ، وَإِنِّي لاَ أَرَاهَا إِلاَّ الْفَأْرَ، إِذَا وُضِعَ لَهَ أَلْبَانُ الإِبِلِ لَمْ تَشْرَبْ، وَإِذَا وُضِعَ لَهَ أَلْبَانُ الشَّاءِ شَرِبَتْ، فَحَدَّثْتُ كَعْبًا فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ: نَعَمْ، فَقَالَ لِي: مِرَارًا؟ فَقُلْتُ: أَفَأَقْرَأُ التَّوْرَاةَ.

1336. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A party of Israelites were lost, no one knows what they did, but I do not see other that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat it will not drink it." I related this to Ka'b and he asked me: 'Did you hear that from the Prophet (Prayers & peace be upon him)?' I said: 'Yes.' Ka'b asked me the same question many times, until I told him: 'Did you see me read the Torah?' "

١٣٣٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا وَقَعَ الذُّبَابُ فِي شَرَابِ أَحَدِكُمْ فَلْيَغْمِسْهُ، ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَفِي الأُخْرَى شِفَاءً.

1337. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If a housefly falls into the drink of any of you, then you should dip it wholly into the drink, for if there is harm on one of its wings, the other wing has the antidote for it."

١٣٣٨ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: غُفِرَ لاِمْرَأَةٍ مُومِسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ، قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ، فَنَزَعَتْ خُفَّهَا فَأَوْثَقَتْهُ بِخِمَارِهَا، فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَغُفِرَ لَهَا بِذَلِكَ.

1338. It was related that Abu Huraira said that the Messenger of God said: "God forgave a prostitute because she found a dog panting from thirst near a well and saw that the dog was dying of thirst, so she removed her shoe and strung her head cover around it, and drew out some water for it, so God forgave her."

٦٤ - كتاب أحاديث الأنبياء

١٣٣٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: خَلَقَ اللهُ آدَمَ وَطُولُهُ سِتُّونَ ذِرَاعًا، ثُمَّ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ الْمَلاَئِكَةِ فَاسْتَمِعْ مَا يُحَيُّونَكَ، تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلاَمُ عَلَيْكُمْ، فَقَالُوا: السَّلاَمُ عَلَيْكَ وَرَحْمَةُ اللهِ، فَزَادُوه وَرَحْمَةُ اللهِ، فَكُلُّ مَنْ يَدْخُلُ الجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الخَلْقُ يَنْقُصُ حَتَّى الآنَ.

64. The Book of The Prophets (Prayers & peace be upon him)

1339. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God created Adam and made him sixty cubits in height. When He created him He said: 'Go and salute those angels and listen to their reply, for it will be your salutation and the salutation of your descendants.' So Adam said to the angels: 'Peace be upon you.' The angels said: 'Peace and God's Mercy be upon you.' So the angels added: 'and God's Mercy be upon you.' Everyone who enters Paradise will look like Adam, humanity has been progressively decreasing in height since Adam was created."

١٣٤٠ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَلَغَ عَبْدَ اللهِ بْنَ سَلاَمٍ مَقْدَمُ رَسُولِ اللهِ ﷺ الْمَدِينَةَ فَأَتَاهُ فَقَالَ: إِنِّي سَائِلُكَ عَنْ ثَلاَثٍ لاَ يَعْلَمُهُنَّ إِلاَّ نَبِيٌّ، قَالَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ الْوَلَدُ إِلَى أَبِيهِ؟ وَمِنْ أَيِّ شَيْءٍ يَنْزِعُ إِلَى أَخْوَالِهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: خَبَّرَنِي بِهِنَّ آنِفًا جِبْرِيلُ، قَالَ: فَقَالَ عَبْدُ

الله: ذَاكَ عَدُوُّ اليَهُودِ مِنَ الْمَلاَئِكَة، فَقَال رَسُولُ الله ﷺ: أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الجَنَّةِ فَزِيَادَةُ كَبِدِ الحُوتِ، وَأَمَّا الشَّبَهُ فِى الْوَلَدِ: فَإِنَّ الرَّجُلَ إِذَا غَشِىَ الْمَرْأَةَ فَسَبَقَهَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَاؤُهَا كَانَ الشَّبَهُ لَهَا، قَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الله، ثُمَّ قَالَ: يَا رَسُولَ الله إِن الْيَهُودَ قَوْمٌ بُهْتٌ إِنْ عَلِمُوا بِإِسْلاَمِى قَبْلَ أَنْ تَسْأَلَهُمْ بَهَتُونِى عِنْدَكَ، فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ الله الْبَيْتَ، فَقَالَ رَسُولُ الله ﷺ: أَىُّ رَجُلٍ فِيكُمْ عَبْدُ الله بْنُ سَلاَمٍ؟ قَالُوا: أَعْلَمُنَا وَابْنُ أَعْلَمِنَا، وَأَخْيَرُنَا وَابْنُ أَخْيَرِنَا، فَقَالَ رَسُولُ الله ﷺ: أَفَرَأَيْتُم إِنْ أَسْلَمَ عَبْدُ الله؟ قَالُوا: أَعَاذَهُ اللهُ مِنْ ذلِكَ، فَخَرَجَ عَبْدُ الله إِلَيْهِمْ، فَقَال: أَشْهَدُ أَنْ لا إِله إِلاَّ اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ الله، فَقَالُوا: شَرُّنَا وَابْنُ شَرِّنَا وَوَقَعُوا فِيه.

1340. It was related that Anas said: "When Abd Allah Ibn Salam knew that the Prophet (Prayers & peace be upon him) had arrived in Madinah he went to him and said: "I will ask you three things which no one knows except a prophet: What is the first Sign of the Hour? What will be the first meal of the people of Paradise? Why does a child look like its father, and why does it look like its maternal uncle?' The Messenger of God said: 'Gabriel has just told me of the answers.' Abd Allah said: 'He is, of all the angels, the most vehement enemy of the Jews.' The Messenger of God said: 'The first Sign of the Hour will be a fire that will bring the people of the east and the west together, the first meal of the people of Paradise will be the caudal lobe of fish liver. As for the child's resemblance to its parents, if a man is intimate with his wife and his discharge is first, the child will look like its father, and if the woman's discharge is first the child will look like her.' At that Abd Allah Ibn Salam said: 'I bear witness that you are the Messenger of God.' Abd Allah Ibn Salam added: 'O Messenger of

God! The Jews are liars, and if they become aware of my embracing Islam before you ask them, they will lie to you about me.' The Jews came to the Messenger of God and Abd Allah went into the house. The Messenger of God asked the Jews: 'What sort of man is Abd Allah Ibn Salam?' They said: 'He is the most knowledgeable of us and the best of us and the son of the best of all of us." The Messenger of God said: 'What will you do if he embraces Islam?' The Jews said: 'May God save him from it.' Then Abd Allah Ibn Salam came out before them and said: 'I bear witness there is no god but God and that Mohammed is the Messenger of God.' At that they said: 'He is the most evil of us and the son of the most evil of us.' And they continued to speak badly about him."

١٣٤١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَوْلا بَنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَلَوْلاَ حَوَّاءُ لَمْ تَخُنْ أُنْثَى زَوْجَهَا.

1341. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If it had not been for the Israelis, meat would never decay, and if it had not been for Eve, wives would never betray their husbands."

١٣٤٢ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ يَرْفَعُهُ إِنَّ اللهَ تَعَالَى يَقُولُ لأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِى الأَرْضِ مِنْ شَىْءٍ كُنْتَ تَفْتَدِى بِهِ؟ قَالَ: نَعَمْ، قَالَ: فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا، وَأَنْتَ فِى صُلْبِ آدَمَ أَنْ لاَ تُشْرِكَ بِى فَأَبَيْتَ إِلاَّ الشِّرْكَ.

1342. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "God will say to the person in the Fire who receives the lightest punishment: 'If you were given everything on earth would you redeem yourself with it?' He said: 'Yes.' God Almighty will say: 'I asked you for less than

that when your were in the back of Adam, that you do not worship others beside me, and you insisted on worshipping others beside Me'."

١٣٤٣ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لا تُقْتَلُ نَفْسٌ ظُلْمًا إلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ.

1343. It was related that Abd Allah said that the Messenger of God said: "When anyone is murdered without just cause, the first son of Adam bears part of the blame, as he initiated murder."

١٣٤٤ - عَنْ زَيْنَبَ ابْنَةِ جَحْشٍ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيهَا فَزِعًا يقُولُ: لاَ إلهَ إلاَّ اللهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ ومَأْجُوجَ مِثْلُ هَذِهِ، وَحَلَّقَ بِأَصْبَعَيْهِ الإِبْهَامَ وَالَّتِي تَلِيهَا، قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللهِ أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: نَعَمْ إذَا كَثُرَ الْخَبَثُ.

1344. It was related that Zainab Bint Jahsh said that the Prophet (Prayers & peace be upon him) came to her distressed and said: "There is no god but God. Woe to the Arabs from an imminent danger. A fissure like this has been made in the wall which retains Gog and Magog." And he joined his thumb and index finger together making a circle. Zainab Bint Jahsh said: 'O Messenger of God! Will we be destroyed even if there are godfearing people among us?' He said: 'Yes, when the wicked people will outnumber'."

١٣٤٥ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللهُ تَبَارَكَ وَتَعَالَى: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ،

وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى، وَلَـكِنَّ عَذَابَ اللهِ شَدِيـــــدٌ، قَالُوا: يَا رَسُولَ اللهِ وَأَيُّنَا ذلكَ الْوَاحِدُ، قَالَ: أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلاً وَمِنْ يَأجُوجَ وَمَأجُوجَ أَلْفًا، ثُمَّ قَالَ: وَالَّذِى نَفْسِى بِيَدِهِ إِنِّى أَرْجُو أَنْ تَكُـــونُوا رُبُعَ أَهْلِ الجَنَّةِ فَكَبَّرْنَا، فَقَالَ: أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ فَكَبَّرْنَا، فَقَالَ: أَرْجُو أَنْ تَكُونَوا نِصْفَ أَهْلِ الجَنَّةِ فَكَبَّرْنَا، فَقَالَ: ما أَنْتُمْ فى النَّاسِ إِلاَّ كَالشَّعْرَةِ السَّوْدَاءِ فى جِلدِ ثَوْرٍ أَبْيَضَ، أَوْ كَشَعْرَةٍ بَيْضَاءَ فى جِلْدِ ثَوْرٍ أَسْوَدَ.

1345. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "On the Day of Resurrection God will say: 'O Adam.' Adam will say: 'I hear and I obey and all bounty is in Your Hand.' God will say: 'Summon the people of the Fire!' Adam will say: 'O God! How many are the people of the Fire?' God will say: 'From every one thousand, take nine hundred and ninety nine.' Then the children will turn white haired, every pregnant female will abort and you will see mankind as if they are intoxicated, but they will not be intoxicated, so awful will be the Wrath of God.' The companions of the Prophet (Prayers & peace be upon him) said: 'O Messenger of God! Who will be the one?' He said: 'Be glad at the good tidings, one person will be from you and one thousand will be from God and Magog.' The Prophet (Prayers & peace be upon him) also said: 'By Him in Whose Hands is my life, I hope that you will be one-fourth of the people in Paradise.' We called out: 'God is Great!' and he said: 'I hope you will be one-third of the people of Paradise.' We called out: 'God is Great!' and he said: 'I hope you will be one half of the people of Paradise.' We called out: 'God is Great!' He said: 'You are like a black hair on the hide of a white ox or a white hair on the hide of a black ox'."

١٣٤٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً . ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾، وَأَوَّلُ مَنْ يُكْسَى يَوْمَ القِيَامَةِ إِبْرَاهِيمُ، وَإِنَّ أُنَاسًا مِنْ أَصْحَابِي يُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أَصْحَابِي أَصْحَابِي، فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ﴾ إِلَى قَوْلِهِ: ﴿الْحَكِيمُ﴾.

1346. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "You will be gathered barefoot, naked and uncircumcised." He then recited: "On the Day when We shall roll up heaven as a scroll is rolled for the books, as We originated the first creation so shall We bring it back again, a promise binding on Us, truly We shall fulfil it." (Surah 21 verse 104) He then said: 'The first to be dressed on the Day of Resurrection will be Abraham, and some of my companions will be taken to the left and I will say: My companions! My companions!' It will be said: 'They reneged from Islam after you left them.' Then I will say as the righteous servant of God said: '...And I was witness over them while I remained among them, but when You ended my term on the earth, You were the Watcher over them, You are The Witness over all things. If You chastise them, they are Your servants, and if You forgive them, indeed You are the Almighty, the All-Wise'." (Surah 5 verse 117-118)

١٣٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَلْقَى إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ ، وَعَلَى وَجْهِ آزَرَ قَتَرَةٌ وَغَبَرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ لا تَعْصِنِي، فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لاَ أَعْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَارَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لاَ تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الأَبْعَدِ، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: «إِنِّي حَرَّمْتُ الجَنَّةَ عَلَى

الْكَافِرِينَ»، ثُمَّ يُقَالُ: يا إبْرَاهِيمُ، مَا تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ، فَإذَا بِذِيخٍ مُتَلَطِّخٍ فَيُؤْخَذُ بِقَوَائِمِه فَيُلْقَى فى النَّار.

1347. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "On the Day of Resurrection Abraham will meet his father Azar whose face will be blackened and covered with dust. Abraham will say: 'Did I not tell you not to disbelieve in me?' His father will say: 'Today I will not disbelieve in you.' Abraham will say: 'O Lord! You promised me that You would not disgrace me on the Day of Resurrection, and what is more disgraceful than for my father to be cursed and dishonoured?' God will say: 'I have forbidden Paradise to the unbelievers.' Then he will be told: 'O Abraham! Look, what is beneath your feet?' He will look and see a blood stained creature which will be caught and thrown into the Fire by its legs."

١٣٤٨ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ الله: مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: أَتْقَاهُمْ، فَقَالُوا: لَيْس عَنْ هذَا نَسْأَلُكَ؟ قَالَ: فَيُوسُفُ نَبِىُّ الله ابْنُ نَبِىِّ الله ابْنِ خَلِيلِ الله، قَالُوا: لَيْس عَنْ هذَا نَسْأَلُكَ، قَالَ: فَعَنْ مَعَادِن الْعَرَبِ تَسْأَلُونَ، خِيَارُهُمْ فِى الجَاهِلِيَّةِ خِيَارُهُمْ فِى الإِسْلامِ إذَا فَقُهُوا.

1348. It was related that Abu Huraira said: "The people said: 'O Messenger of God! Who is the most honoured in the sight of God?' He said: 'The most righteous of them.' They said: 'We are not asking about that.' He said: 'Thereafter Joseph, the Prophet (Prayers & peace be upon him) of God, the son of the Prophet (Prayers & peace be upon him) of God, the son of the 'friend' of God.' They said: 'We are not asking about that.' He said: 'Then you are asking about the Arabs. Those

who were best before Islam in the days of ignorance will be best in Islam as long as they understand the Religion."

١٣٤٩ - عَنْ سَمُرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ أَتَانِي اللَّيْلَةَ آتِيَانِ، فَأَتَيْنَا على رَجُلٍ طَوِيلٍ، لاَ أَكَادُ أَرَى رَأْسَهُ طُولاً، وَإِنَّهُ إِبْرَاهِيمُ ﷺ.

1349. It was related that Ibn Jundob said that the Messenger of God said: "Two people came to me at night and we passed by a tall man who was so tall that I was not able to see his head, and he was Abraham."

١٣٥٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَمَّا إِبْرَاهِيمُ فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَجَعْدٌ آدَمُ عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ انْحَدَرَ فِي الْوَادِي.

1350. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "If you wish to see Abraham then look at your companion, Moses was a brown skinned curly headed man, who had a red camel whose reins were made of palm fibre. It is as if I can see him now going down a valley."

١٣٥١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلاَمُ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُّومِ.

1351. It was related that Abu Huraira said that the Messenger of God said: "At the age of eighty, Abraham did his circumcision with an axe."

١٣٥٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ إِلاَّ ثَلاَثَ كَذَبَاتٍ، ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ اللهِ عَزَّ وَجَلَّ، قَوْلُهُ: إِنِّي سَقِيمٌ

قوله: بَلْ فَعَلَهُ كَبِيــــرُهُمْ هذا، وقَالَ: بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةُ إذْ أَتَى عَلَى جَبَّارٍ مِنَ
الجَبَابِرَة، فَقِيلَ لَهُ: إنَّ هَا هُنَا رَجُلاً مَعَهُ امْرَأَةٌ مِنْ أَحْسَنِ النَّاسِ، فَأَرْسَلَ إلَيْهِ فَسَأَلَهُ عَنْهَا،
قَالَ: مَنْ هذه؟ قَالَ: أُخْتِي فَأَتَى سَارَةَ وَذَكَرَ بَاقِي الحَدِيث.

1352. It was related that Abu Huraira said that the Messenger o God said: "Abraham only lied on three occasions. Twice ir the cause of God when he said: 'I am ill,' and he said: 'I dic not do it but the big idol has done it.' And when Abrahan and Sarah were on a journey when they entered the land o a tyrant. It was said to the tyrant: 'This man has a beautifu woman with him.' So he sent for Abraham and asked hin about Sarah, saying: 'Who is the lady?' Abraham said: 'She i my sister.' Abraham went to Sarah and said: 'O Sarah! Ther are no believers on the face of the earth except you and me This man has asked me about you and I have told him tha you are my sister, so do not contradict me.' The tyrant summoned Sarah and she went to him, he tried to grasp her witl his hand but he was thwarted. He asked Sarah: 'Pray to Go for me and I shall not hurt you.' So Sarah prayed to God fo him and he went. He tried to grasp her a second time but h was thwarted even more or harder. He asked Sarah again 'Pray to God for me and I will not hurt you.' Sarah prayed t God again and he went. Then he summoned one of hi guards and said: 'You did not bring me a human but a devil The tyrant then gave her Hajar to serve her. So she returne to Abraham while he was praying, Abraham indicated wit his hand asking: 'What happened?' She replied: 'God ha thwarted the evil plot of the unbeliever or the tyrant and ha given me Hajar to serve me.' Abu Huraira said: 'That was yot mother, O sons of the sky's water'."

١٣٥٣ - وَقَدْ تَقَدَّمَ حَدِيثُ أمِّ شَرِيكٍ رَضِىَ اللهُ عَنْهَا أنَّ النَّبِىَّ ﷺ: أمَرَ بِقَتْلِ الْوَزَغ
وَقَدْ تَقَدَّمَ، وَزَادَ هُنَا وَكَانَ يَنْفُخُ عَلَى إبْرَاهِيمَ عَلَيْهِ السَّلاَمُ.

1353. It was related that Umm Sharik said that the Messenger of God commanded that the salamander be killed saying: "It blew the fire on Abraham."

١٣٥٤ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: أوَّلُ مَا اتَّخَذَ النِّسَاءُ الْمَنْطِقَ مِنْ قِبَل أمِّ إسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لِتُعَفِّىَ أثَرَهَا عَلَى سَارَةَ، ثُمَّ جَاءَ بِهَا إبْرَاهِيمُ وَبِابْنِهَا إسْمَاعِيل وَهِىَ تُرْضِعُهُ، حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ زَمْزَم فِى أعْلَى الْمَسْجِدِ، وَلَيْس بِمَكَّةَ يَوْمَئِذٍ أحَدٌ وَلَيْس بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَّى إبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أمُّ إسْمَاعِيلَ، فَقَالَتْ: يَا إبْرَاهِيمُ أيْ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِى الَّذِى لَيْس فِيهِ إنْسٌ وَلاَ شَىءٌ! فَقَالَتْ لَهُ ذَلِكَ مِرَارًا، وَجَعَ لاَ يَلْتَفِتُ إلَيْهَا، فَقَالَتْ لَهُ: اللهُ أمَرَكَ بِهَذَا، قَالَ: نَعَمْ، قَالَتْ: إذًا لاَ يُضَيِّعُنَا ثُ رَجَعَتْ، فَانْطَلَقَ إبْرَاهِيمُ حَتَّى إذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لاَ يَرَوْنَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ ثُمَّ دَعَا بِهَؤُلاَءِ الْكَلِمَاتِ وَرَفَعَ يَدَيْهِ فَقَالَ: **﴿رَبَّنَا إنِّى أسْكَنْتُ مِنْ ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْ عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾** حَتَّى بَلَغَ: **﴿يَشْكُرُونَ﴾**، وَجَعَلَتْ أمُّ إسْمَاعِيلَ تُرْضِعُ اسْمَاعِيـ وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إذَا نَفِدَ مَا فِى السِّقَاءِ، عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَ تَنْظُرُ إلَيْهِ يَتَلَوَّى، أوْ قَالَ: يَتَلَبَّطُ فَانْطَلَقَتْ كَرَاهِيَةَ أنْ تَنْظُرَ إلَيْهِ، فَوَجَدَتِ الصَّفَا أقْرَ جَبَلٍ فِى الأرْضِ يَلِيهَا فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتِ الْوَادِى تَنْظُرُ هَلْ تَرى أحَدًا فَلَمْ أحَدًا فَهَبَطَتْ مِنَ الصَّفَا، حَتَّى إذَا بَلَغَتِ الْوَادِىَ رَفَعَتْ طَرَفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْ الإنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتِ الْوَادِىَ، ثُمَّ أتَتِ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَ أحَدًا، فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ، قَالَ ابْنُ عَبَّاسٍ، قَالَ النَّبِىُّ ﷺ: فَلِذَلِكَ سَعَى النَّا بَيْنَهُمَا، فَلَمَّا أشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ: صَهٍ تُرِيدُ نَفْسَهَا، ثُمَّ تَسَمَّعَ فَسَمِعَتْ أيْضًا، فَقَالَتْ: قَدْ أسْمَعْتَ إنْ كَانَ عِنْدَكَ غِوَاثٌ، فَإذَا هِىَ بِالْمَلَكِ عِنْدَ مَوْض

زَمْزَمَ فَبَحَث بِعَقِبِه، أوْ قَال بِجَنَاحِهِ، حَتَّى ظَهَرَ الْمَاءُ، فَجعَلَتْ تُحَوِّضُهُ، وَتَقُولُ بِيَدِهَا هـكَذَا وَجعَلَتْ تَغْرِفُ مِنَ الْمَاءِ فـى سِقَائِهَا، وَهُوَ يَفُورُ بَعْدَ مَا تَغْرِفُ، قَالَ الـنَّبِىُّ ﷺ: رْحَمُ اللهُ أُمَّ إسْمَاعِيلَ لَوْ تَرَكَتْ زَمـزمَ أوْ قَالَ: لَوْ لَمْ تَغْرِفْ مِنَ الْمَاء، لَكَانَتْ زَمْزَمُ عَيْنًا نَعِينًا، قَالَ: فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهـا، فَقَالَ لَهَا الْمَلَكُ، لاَ تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَا هُنَا بَيْتَ اللهِ يَبْنِى هذَا الْغُلامُ وَأَبُوهُ، وإنَّ اللهَ لاَ يُضِيعُ أَهْلَهَ، وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الأرْضِ كَالرَّابِيَةِ تَأْتِيـه الـسُّيُولُ، فَتـأخُذُ عَنْ يَمِينِه وَشِمَالِه، فَكَانَتْ كَذلكَ حَتَّى مَرَّ بِهِمْ رُفْقَةٌ مِنْ جُرْهُم، أى أهلُ بَيْتٍ مِنْ جُرْهُم مُقْبِلِيـنَ مِنْ طَرِيقِ كَدَاءٍ، فَنَزَلُوا فى أسْفَلِ مَكَّةَ، فَرَأوْا طَائِرًا عَائِفًا فَقَالُوا: إنَّ هذَا الطَّائِرَ لَيَدُورُ عَلَى مَاء، لَعَهْدُنَا بِهـذَا الْوَادِى وَمـا فيـه مَاءٌ، فَأَرْسَلوا جَرِيًّا أوْ جَرِيـين فإذَا هُمْ بِالْمَاءِ، فَرَجعُوا، فَأخْبَرُوهُمْ بِالْمَاءِ، فَأقْبَلُوا. قَالَ: وأُمُّ إسـمـاعـيل عِنْدَ الْمَاءِ، فَقَالُوا : أَتَأْذَنِينَ لَنَا أنْ نَنْزِلَ عِنْدَك؟ فَقَالَتْ: نَعَمْ، ولَكِنْ لاَ حَقَّ لَكُمْ فـى الْمَاءِ، قَالُوا: نَعَمْ، قَالَ الـنَّبِـىُّ ﷺ: فَأَلْفَى ذلكَ أُمُّ إسْمَاعِيـلَ، وَهِىَ تُحِبُّ الأُنْسَ، فَنَزلُوا وَأرْسَلُوا إلَى أهْلِيـهِمْ فَنَزلُوا مَعَهُمْ، حَتَّى إذَا كَانَ بِهَا أهْلُ أبْيَاتٍ مِنْهُمْ، وَشَبَّ الْغُلامُ، وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وأنْفَسَهُمْ وأَعْجَبَهُمْ، حيـنَ شَبَّ فَلَمَّا أدْرَكَ الْحُلُمَ، زَوَّجُوهُ امْرَأَةً مِنْهُمْ وَمَاتَتْ أُمُّ إسْمَاعِيلَ، فَجَاءَ إبْرَاهِيمُ بعْدَمَا تَزَوَّج إسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ، فَلَمْ يَجِدْ إسْمَاعِيـلَ فَسَأَلَ امْرَأَتَهُ عَنْهُ، فَقَالَتْ: خَرَجَ يَبْتَغِى لَنَا، ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِم، فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فِى ضِيقٍ وَشِدَّةٍ، فَشَكَتْ إلَيْه، قَالَ: فـإذَا جَاءَ زَوْجُكِ فَاقْرَئِى عَلَيْهِ السَّلامَ، وَقُولِى لَهُ: يُغَيِّرُ عَتَبَةَ بَابِه فَلَمَّا جَاءَ إسْمـاعِيلُ كَأَنَّهُ آنَسَ شَيـئًا، فَقَالَ: هَلْ جَاءَكُمْ مِنْ أحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كـذَا وَكَذَا فـسَأَلَنَا عَنْكَ فَأخْبَرْتُهُ، وسَأَلَنِى كَيْفَ عَيْشُنَا فَأخْبَرْتُهُ أَنَّا فِى جَهْدٍ وَشِدَّةٍ. قَالَ: فَهَلْ أوْصَاكِ بِشَىْءٍ؟ قَالَتْ: نَعَمْ، أَمَرَنِى أن أقْرَأَ عَلَيْكَ الـسَّلاَمَ، ويَقُولُ: غَيِّرْ عَتَبَةَ بَابِكَ، قَالَ: ذَاكَ أَبِى وَقَدْ أَمَرَنِى أنْ أُفَارِقَكِ، الْحَقِى بِأَهْلِكِ، فَطَلَّقَهَا وتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إبْرَاهِيمُ مـا شَاءَ اللهُ، ثُمَّ أتَاهُمْ بَعْدُ، فَلَمْ يَجِدْهُ فَدَخَلَ عَلَى امْرَأتِه فَسَألَهَا عَنْهُ، فَقَالَتْ: خَرَجَ يَبْتَغِى لَنَا، قَالَ: كَيْفَ أنْتُمْ، وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِـمْ، فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ وَأثْنَتْ

عَلَى الله فقَالَ: مــــا طَعَامُكُمْ؛ قَالَت: اللَّحْمُ، قَالَ: فَمَا شَرَابُكُمْ؟ قَالَت: الْمَاءُ، قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ في اللَحْمِ وَالْمَاءِ، قَالَ النَّبِيُّ ﷺ: وَلَمْ يكُنْ لَهُمْ يومئذ حَبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فيــه، قَالَ: فَهُمَا لاَ يَخْلُو عَلَيْهِمَا أحَدٌ بغَيْر مكَّةَ، إلاَّ لَمْ يُوافقَاهُ، قَالَ: فَإذَا جَاءَ زَوْجُك فَاقْرئى عَلَيْه السَّلاَمَ وَمُريـه يُثْبتُ عَتَبَةَ بَابه، فَلَمَّا جَاءَ إسْمَاعيـلُ، قَالَ: هَلْ أَتَاكُمْ منْ أَحَد؟ قَالَتْ: نَعَمْ، أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَة وَأَثْنَتْ عَلَيْه، فَسَألَنى عَنكَ فَأخْبَرْتُهُ، فَسَأَلَنى كَيْفَ عَيْشُنَا فَأخْبَرْتُهُ أَنَّا بخَيْر، قَالَ: فَأَوْصَاك بشَيء؟ قَالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلاَمَ ويَأْمُرُكَ أنْ تُثْبتَ عَتَبَةَ بَابكَ، قَالَ: ذَاكَ أبى، وَأَنْت الْعَتَبَةُ أَمَرنى أنْ أُمْسكَك، ثُمَّ لَبثَ عَنْهُمْ ما شَاءَ اللهُ، ثُمَّ جَاءَ بَعــدَ ذلكَ وإسْمَاعيلُ يَبْرى نَبْلاً لَهُ، تَحْتَ دَوْحَة قَريبًا منْ زَمْزَمَ، فَلَمَّا رَآهُ قَامَ إلَيْه فَصَنَعَا كَمَا يَصْنَعُ الْوَالدُ بالــولَد وَالْوَلَدُ بـــالْوَالد، ثُمَّ قَالَ: يَا إسْمَاعيــلُ. إنَّ اللهَ أَمَرَنى بأَمْر، قَالَ: فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ، قَالَ: وَتُعيـنُنى، قَالَ: وَأُعيـنُكَ، قَالَ: فَإنَّ اللهَ أَمَرَنى أنْ أَبْنى هَا هُنَا بَيْتًا، وَأَشَارَ إلـى أَكَمَة مُرْتَفعَة عَلَى مَا حَوْلَهَا. قَالَ: فَعنْدَ ذلكَ رَفَعَا الْقَوَاعدَ منَ الْبَيْت فَجَعَلَ إسـمَاعيلُ يَأْتى بالحجَارَة وَإبْرَاهيم يَبْنى، حَتَّى إذَا ارتَفَعَ الْبنَاء، جَاءَ بهَـــذَا الْحَجَر فَوَضَعَهُ لَهُ فَقَامَ عَلَيْه، وَهُوَ يَبْنى وَإسْمَاعيلُ يُنَاولُهُ الْحجَارَةَ وَهُمَا يَقُولاَن: ﴿رَبَّنَا تَقَبَّلْ منَّا إنَّكَ أنتَ السَّميعُ الْعَليمُ﴾.

1354. It was related that Ibn Abbas said: "The first girdle was worn by the mother of Ismail when she tied on a girdle so that she might hide her footprints from Sarah. Abraham took her and her son Ismail, as she was giving him to suck, to a place at the Ka'ba under a tree near Zam Zam, at the highest place in the mosque. At that time there were no people in Makkah and there was no water there. So he left them sitting there and placed a leather bag of dates and a small waterskin beside them and set off for home. Ismail's mother began to follow him saying: 'O Abraham! Where are you going, will you leave us in this valley where there are no people to keep us company nor anything at all for us?' She repeated this

many times but he did not look back. Then she asked him: 'Did God command you to do this?' He said: 'Yes.' She said: 'Then He will not desert us,' and she went back while Abraham went forward, and when he reached the incline where they could not see him, he faced the Ka'ba and raised his hands and invoked God with these words: 'Our Lord, I have settled some of my offspring in a valley where there is no sown land, by Your Sacred House, our Lord, so that they may establish regular prayers, so make the hearts yearn towards them, and provide them with sustenance, that they may be grateful.' (Surah 14 verse 37) The mother of Ismail continued to suckle him and drink the water until it was finished. Then she felt thirsty and her son became thirsty, she looked at him writhing. She left him there as she could not bear looking at him, and she saw the mountain of Safa the nearest mountain to her in that place. She stood upon it and began to look at the valley intensely in case she could see anyone, but she did not see a soul. Then she went down from Safa and when she reached the valley, she tucked up her garment and ran across the valley like someone distressed, until she reached the mountain of Marwa where she stood and looked, hoping to see anyone, but she did not see anyone. She repeated this seven times." Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "This is the origin of the tradition of the people running between them. When she reached Marwa she heard a voice, and she quieted herself and listened. She heard the voice again and said: 'O you, you have let me hear your voice, can you help?' And thereupon she saw the angel at Zam Zam digging the earth with his heel or wing, until the water flowed from that place.

She began to build a ridge of earth around it with her hands like this, and started to fill her waterskin with water, and the water was gushing out after she scooped some of it." Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "May God have mercy upon the mother of Ismail! Had she left Zam Zam - or he said: "If she had not scooped the water" - it would have been a river flowing upon the surface of the earth." He said: "Then she drank and suckled her son. The angel said to her: 'Do not fear from being lost, for this is the House of God which will be raised by this boy and his father, and God never forgets his people.' At that time the House was on a high place like a hill and when the rains came, the torrents flowed to its right and left. She lived in that way until some companions from Jurhum or a family from Jurhum passed by her and her son, as they were coming by the way of Kada'. They reached the nether regions of Makkah where they saw a bird flying around. They said: 'That bird must be flying around water, although we know there is no water in this valley.' They sent one or two scouts who discovered the source of the water and they returned to tell them of it. So they all came to it." The Prophet (Prayers & peace be upon him) said: "The mother of Ismail was seated close to the water, they asked her: 'Would you permit us to settle in this place with you?' She said: 'Yes. But you have no rights to the water.' They said: 'Yes.' Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "That suited the mother of Ismail because she liked company." So they settled there and sent for their people to settle there with them until they were many families. The boy grew up and learnt Arabic from them and they loved and admired him,

when he grew up and reached manhood they offered him one of their women to marry. The mother of Ismail died, Abraham came to visit Ismail but did not find him there. He asked Ismail's wife about him and she said: 'He has gone to seek our livelihood.' Then he asked her about the conditions under which they were living, and she said: 'We are living in hardship and poverty,' and she complained to him. He said: 'When your husband returns give him my greetings and tell him to change his doorstep.' When Ismail returned, he perceived something unusual, so he asked his wife: 'Has someone visited you?' She said: Yes, an old man who looked like so and so came and asked me about you and I told him, and he asked about our living conditions and I told him we were living in hardship and poverty.' He said: 'Did he ask you to tell me anything?' She said: 'Yes, he asked me to convey his greetings to you and to tell you to change your doorstep.' He said: 'That was my father and he has ordered me to divorce you. So return to your family.' So he divorced her and married another one from them. Then Abraham stayed away from them as God pleased, then returned and did not find Ismail. He asked his wife about him and she said: 'He has gone to seek our livelihood.' Then he asked her: 'How are you?' And he asked her about the conditions under which they were living. She said: 'We are very well and have plenty and thanks to God." So he said: 'What is your food?' She said: 'Meat.' He said: 'What is your drink?' She said: 'Water.' He said: 'O God, bless for them the meat and the water.' The Prophet (Prayers & peace be upon him) said: "And at that time there was no grain, or he would have prayed to God to bless it.' The Prophet (Prayers & peace be upon him) said: 'If

anyone has only these two as his food in any place other than Makkah, they will not suit him." Abraham said: 'When your husband returns give him my greetings and ask him to make firm his doorstep.' When Ismail returned he said: 'Has anyone visit you?' She said: 'Yes, a good-looking old man came.' And she praised him and said: 'He asked me about you and I told him, and he asked me about out living conditions and I told him we are in a good condition.' Ismail said: 'Did he ask you to tell me anything?' She said: 'Yes, he told me to convey his greetings to you and asked me to tell you to make firm your doorstep.' He said: 'That was my father and you are the doorstep, and he has ordered me to keep you.' Then he stayed away from them for a long as God pleased and then returned. He saw Ismail sharpening arrows under a tree near Zam Zam. When he saw Abraham he got up and ran to greet him as a father does to his son and as a son does to his father. Abraham said: 'O Ismail! God has commanded me.' Ismail said: 'Do what your Lord has commanded you to do.' Abraham said: 'Will you help me?' He said: 'Yes I will help you.' He said: 'God has commanded me to build a House here in this place.' And he pointed to a hill which was higher than the land around it. The Prophet (Prayers & peace be upon him) said: "At that place they raised the foundations of the House. Ismail carried the stones and Abraham built it, and when the building was raised, Ismail brought this stone and put it down for Abraham who stood upon it while he was building and Ismail handed him the stones, and they were saying: 'O our Lord! Please accept this from us, indeed You are The All-Hearing, The All-Knowing.' ' (Surah 2 verse 127)

١٣٥٥ - عَنْ أَبِى ذَرٍّ رَضِىَ اللهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللهِ أَىُّ مَسْجِدٍ وُضِعَ فِى الأَرْضِ أَوَّلَ؟ قَالَ: الْمَسْجِدُ الحَرَامُ قَالَ: قُلْتُ: ثُمَّ أَىٌّ، قَالَ: الْمَسْجِدُ الأَقْصَى، قُلْتُ: كَمْ كَانَ بَيْنَهُمَا قَالَ: أَرْبَعُونَ سَنَةً ثُمَّ أَيْنَما أَدْرَكَتْكَ الصَّلاَةُ بَعْدُ فَصَلِّ، فَإِنَّ الْفَضْلَ فِيهِ.

1355. It was related that Abu Dhar said I said: "O Messenger of God! Which was the first mosque to be constructed on the face of the earth?" He said: 'The Mosque in Makkah.' I said: 'Which was next?' He said: 'The Mosque in Jerusalem.' I said: 'How long was the time between the building of the two?' He said: 'Forty years.' He said: 'Whenever the time for prayer is due, perform the prayer wherever you are, for it is best to do so'."

١٣٥٦ - عَنْ أَبِى حُمَيْدٍ السَّاعِدِىِّ رَضِىَ اللهُ عَنْهُ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ كَيْفَ نُصَلِّى عَلَيْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: قُولُوا اللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

1356. It was related that Abu Humaid Al Saidi said that the people asked: "O Messenger of God! How should we invoke blessings upon you?" The Messenger of God said: 'Say, O God! Send Your Mercy upon Mohammed and upon his wives and upon his offspring, as You sent Your Mercy upon the family of Abraham, and send Your Blessings upon Mohammed and upon his offspring as You sent Your Blessings upon the family of Abraham, for You are the Worthy of All Praise, the Most High."

١٣٥٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ: إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَقَ أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ.

1357. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) used to seek refuge with God for Al Hasan and Al Husain saying: 'Your forefather used to seek refuge with God for Ismail and Isaac by reciting: 'O God! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful envious eye.' "

١٣٥٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: نَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِن قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي﴾ وَيَرْحَمُ اللهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السِّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لأَجَبْتُ الدَّاعِيَ.

1358. It was related that Abu Huraira said that the Messenger of God said: "We are likely to doubt than Abraham was when he said: 'My Lord! Show me how You revive the dead?' He said: 'Do you not then believe?' He said: 'Yes indeed, but to assure my heart.' (Surah 2 verse 260) And may God send His Mercy upon Lot! He wished for powerful assistance. If I was to remain in jail for a long as Joseph did, I would have accepted their offer."

١٣٥٩ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ فَقَالَ رَسُولُ اللهِ ﷺ: ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِي فُلاَنٍ، قَالَ: فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ، فَقَالَ رَسُولُ اللهِ ﷺ : مَا لَكُمْ لاَ تَرْمُونَ؟ فَقَالُوا: يَا رَسُولَ اللهِ نَرْمِي وَأَنْتَ مَعَهُمْ؟ قَالَ: ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ.

1359. It was related that Salama Ibn Al Akwa said: "The Prophet (Prayers & peace be upon him) passed by some people from Aslam while they were shooting arrows. The Messenger of God said: 'O descendants of Ismail! Practice archery, as your father was a superb archer. I am with the son of so and so.' When they heard that, one of the two teams stopped. The Messenger of God said: 'Why did you stop?' They said: 'O Messenger of God! How can we shoot while you are on the other team?' He said: 'Shoot, I am with all of you'."

١٣٦٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ لَمَّا نَزَلَ الْحِجْرَ فِي غَزْوَةِ تَبُوكَ أَمَرَهُمْ أنْ لاَ يَشْرَبُوا مِنْ بِئْرِهَا، وَلاَ يَسْتَقُوا مِنْهَا، فَقَالُوا: قَدْ عَجَنَّا مِنْهَا واسْتَقَيْنَا، فَأَمَرَهُمْ أنْ يَطْرَحُوا ذلِكَ الْعَجِينَ وَيُهَرِيقُوا ذلِكَ الْمَاءَ.

1360. It was related that Ibn Umar said that when the Messenger of God stayed at Al Hijr during the Battle of Tabuk, he ordered them not to drink from its well, nor take any water from it. They said: "We have already prepared the dough from it, and have taken water from it." So he ordered them to throw the dough away and to discard the water.

١٣٦١ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أنَّهُ قَالَ: الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بْنِ إِسْحَقَ بْنِ إِبْرَاهِيمَ عَلَيْهِمُ السَّلاَمُ.

1361. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "The honourable is the son of the honourable, the son of the honourable, the son of Jacob, the son of Isaac, the son of Abraham."

١٣٦٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا سُمِّيَ الْخَضِرَ أَنَّهُ جَلَس عَلَى فَرْوَةٍ بَيْضَاءَ فَإِذَا هِيَ تَهْتَزُّ مِنْ خَلْفِهِ خَضْرَاءَ.

1362. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Al Khidr was so named because when he sat upon an infertile white land it turned green with growth after he sat there."

١٣٦٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ نَجْنِي الْكَبَاثَ وَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَطْيَبُهُ، قَالُوا: أَكُنْتَ تَرْعَى الْغَنَمَ؟ قَالَ: وَهَلْ مِنْ نَبِيٍّ إِلاَّ وَقَدْ رَعَاهَا.

1363. It was related that Jabir Ibn Abd Allah said: "We were with the Messenger of God picking fruit from the Arak trees when the Messenger of God said: 'Pick the black fruit as it is the best.' The companions asked: 'Were you a shepherd?' He said: 'There was never any prophet who was not a shepherd?' "

١٣٦٤ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ آسِيَةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

1364. It was related that Abu Musa said that the Messenger of God said: 'Many men have attained perfection but no woman except Asiya, the wife of Pharaoh and Mary, the daughter of Imran. And indeed, the superiority of Aisha to other women is like the superiority of Tharid to other meals."

١٣٦٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، وَنَسَبَهُ إِلَى أَبِيهِ.

1365. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "No servant of God should say I

am better than Yunus Ibn Matta." So the Prophet (Prayers &
peace be upon him) mentioned his father's name with hi:
name.

١٣٦٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: خُفِّفَ عَلَى دَاوُدَ عَلَيْهِ السَّلَامُ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ، وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ.

1366. It was related that Abu Huraira said that the Prophe (Prayers & peace be upon him) said: "The recital of the Psalms was facilitated for David. He would order that hi: mounts be saddled and would complete the recitation before they were saddled. And he never ate except of what he hac earned by his own hands."

١٣٦٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَجَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ تَقَعُ فِي النَّارِ، وَقَالَ: كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتِ الأُخْرَى، إِنَّمَا ذَهَبَ بِابْنِكِ فَتَحَاكَمَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا عَلَى سُلَيْمَانَ ابْنِ دَاوُدَ فَأَخْبَرَتَاهُ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ يَرْحَمُكَ اللهُ هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى.

1367. It was related that Abu Huraira said that the Messenger o God said: "My similitude and the similitude of the people i: as a person who lit a fire and let the butterflies and insect: fall into it." He also said: "There were two women, each o whom had a child. A wolf came and took the child of one away, at that the other said: 'It has taken your child.' So they brought the matter before David who ruled that the living child should be given to the older woman. So they botl

went to Solomon the son of David and told him about it. He said; "Bring me a sword to divide the child between the two.' The younger woman said: 'May God have Mercy upon you! Do not do it! For it is her child.' So he gave the child to the younger woman."

١٣٦٨ - عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ يَقُولُ: خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةَ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ.

1368. It was related that Ali said: "I heard the Prophet (Prayers & peace be upon him) say: 'Mary the daughter of Imran was the best of all women and Khadija is the best of these women."

١٣٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءٍ رَكِبْنَ الإِبِلَ، أَحْنَاهُ عَلَى طِفْلٍ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ .

1369. It was related that Abu Huraira said: "I heard the Messenger of God say: 'Of all the women who ride camels, the ladies of Quraish are the best, they have mercy and kindness for their children and they are the best guardians of their husband's property."

١٣٧٠ - عَنْ عُبَادَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالجَنَّةَ حَقٌّ، أَدْخَلَهُ اللهُ الجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ.

1370. It was related that Ubada said that the Prophet (Prayers & peace be upon him) said: "If anyone bears witness that there is no god but God and Mohammed is His servant and Messenger, and that Jesus is the servant of God and His word which He bestowed upon Mary and a spirit from Him, and

that Paradise is true, and that Hell is true, God will admit him into Paradise with the deeds he has done even if those deeds are few in number."

١٣٧١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لَمْ يَتَكَلَّمْ فِى الْمَهْدِ إِلاَّ ثَلاَثَةٌ: عِيسَى، وَكَانَ فِى بَنِى إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كَانَ يُصَلِّى جَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَقَالَ أُجِيبُهَا أَوْ أُصَلِّى، فَقَالَت: اللَّهُمَّ لاَ تُمِتْهُ حَتَّى تُرِيَهُ وُجُوهَ الْمُومِسَات، وَكَانَ جُرَيْجٌ فِى صَوْمَعَتِه فَتَعَرَّضَتْ لَهُ امْرَأَةٌ، فَكَلَّمَتْهُ فَأَبى، فَأَتَتْ رَاعِيًا فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلاَمًا، فَقَالَتْ: مِنْ جُرَيْجٍ، فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى، ثُمَّ أَتَى الْغُلاَمَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلاَمُ؟ فَقَالَ: الرَّاعِى، قَالُوا: نَبْنِى صَوْمَعَتَكَ مِنْ ذَهَبٍ؟ قَالَ: لاَ إِلاَّ مِنْ طِينٍ، وَكَانَت امْرَأَةٌ تُرْضِعُ ابْنًا لَهَا مِنْ بَنِى إِسْرَائِيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ فَقَالَت: اللَّهُمَّ اجْعَلِ ابْنِى مِثْلَهُ، فَتَرَكَ ثَدْيَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لاَ تَجْعَلْنِى مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهَا يَمَصُّهُ، قَالَ أَبُو هُرَيْرَةَ: كَأَنِّى أَنْظُرُ إِلَى النَّبِىِّ ﷺ يَمَصُّ إِصْبَعَهُ، ثُمَّ مُرَّ بِأَمَةٍ، فَقَالَت: اللَّهُمَّ لاَ تَجْعَلِ ابْنِى مِثْلَ هَذِهِ، فَتَرَكَ ثَدْيَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِى مِثْلَهَا، فَقَالَتْ: لِمَ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ، وَهَذِهِ الأَمَةُ يَقُولُونَ: سَرَقْتِ، زَنَتْ، وَلَمْ تَفْعَلْ.

1371. It was related that Abu Huraira said that the Messenger of God said: 'Only three spoke in the cradle; Jesus, a man from a Bani Israel named Juraij. As he was praying his mother came and called him, he asked himself: 'Should I answer her or continue praying.' His mother said: 'O God! Do not let him die until he sees the faces of prostitutes,' So where he was in recluse, a woman came and tried to seduce him, but he refused. So she went to a shepherd and offered herself to him and she gave birth to a child and claimed it belonged to Juraij. So the people came and destroyed his hermitage and evicted him and insulted him. Juraij performed ablution and prayed and

then went to the child and said: 'O child! Who is your father?' The child said: 'The shepherd.' The people said: 'We will restore your hermitage in gold.' He said; 'No, do it only of mud.' The third was a woman from Bani Israel who was suckling her child when a handsome rider passed her by. She said: 'O God! Make my child like him.' At that the child left her breast and looked at the rider and said: 'O God! Do not make me like him.' The child returned to suck again.' He said: "It is as if I am looking at the Prophet (Prayers & peace be upon him) sucking his finger. After some time they passed a lady slave and she said: 'O God! Do not make my child like her.' At that the child left her breast and said: 'O God! Make me like her!' When she asked why, the child said: 'The rider is a tyrant while the slave girl has been falsely accused of theft and fornication'."

١٣٧٢ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: رَأَيْتُ عِيسَى وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَآدَمُ جَسِيمٌ سَبْطٌ، كَأَنَّهُ مِنْ رِجَالِ الزُّطِّ.

1372. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "I saw Moses, Jesus and Abraham. Jesus was of reddish complexion, with straight hair and a broad chest, Moses was brown skinned with curly hair and tall like the people of Al Zutt."

١٣٧٣ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ آدَمُ كَأَحْسَنِ مَا يُرَى مِنْ أُدْمِ الرِّجَالِ، تَضْرِبُ لِمَّتُهُ بَيْنَ مَنْكِبَيْهِ، رَجِلُ الشَّعَرِ يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَي رَجُلَيْنِ، وَهُوَ يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلاً وَرَاءَهُ جَعْدًا قَطِطًا أَعْوَرَ عَيْنِ الْيُمْنَى، كَأَشْبَهِ مَنْ رَأَيْتُ

بِابْنِ قَطَنٍ، وَاضِعًا يَدَيْهِ على مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَّالُ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رِوَايَةٍ أُخْرَى، قَالَ: لاَ واللهِ مَا قَالَ النَّبِيُّ ﷺ لِعِيسَى: أَحْمَرٌ، وَلَكِنْ قَالَ: بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمُ سَبِطُ الشَّعَرِ يُهَادَى بَيْنَ رَجُلَيْنِ، يَنْطِفُ رَأْسُهُ مَاءً أَوْ يُهَرَاقُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هذَا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ فَإِذَا رَجُلٌ أَحْمَرُ جَسِيمٌ جَعْدُ الرَّأْسِ أَعْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَّالُ وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنٍ.

1373. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) mentioned the False Messiah to the people saying: 'God is not one-eyed but the False Messiah is blind in the right eye and his eye looks like a floating grape. As I slept near the Ka'ba last night I had a vision in which I saw a man of brown colour with hair so long that it fell between his shoulders. His hair was straight and water dripped from his head as he placed his hands on two men who were circumambulating the Ka'ba. I asked: 'Who is that?' They said: 'This is Jesus, the son of Mary." Behind him I saw a man with very curly hair who was blind in his right eye who looked like Ibn Qatan. He was placing his hands on the shoulders of someone while circumambulating the Ka'ba, I asked: 'Who is that?' They said: 'The False Messiah.' " And it wos related that he also said: "No, by God, the Prophet (Prayers & peace be upon him) did not say that Jesus was of reddish complexion but he said: 'When I slept and circumambulated the Ka'ba in my vision, I suddenly saw a man of brown complexion and straight hair walking between two men with water dripping from his head. I asked: 'Who is

that?' The people said: 'He is the son of Mary.' Then I looked behind and saw a red-complexioned fat curly man who was blind in the right eye which looked like a floating grape. I asked: 'Who is that?' They said: 'The False Messiah.' The one who looked like him from his people was Ibn Qatan."

١٣٧٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ وَالأَنْبِيَاءُ أَوْلاَدُ عَلاَّتٍ لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ.

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالآخِرَةِ، وَالأَنْبِيَاءُ إِخْوَةٌ لِعَلاَّتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ.

1374. It was related that Abu Huraira said: "I heard the Messenger of God say: 'I am the closest of all people to the son of Mary, and all the Prophets (Prayers & peace be upon him) are paternal brothers, and there has been no prophet between him and I." And it was related that he also said that the Messenger of God said: "In this world and in the Hereafter I am the closest of all people to Jesus the son of Mary. The Prophets (Prayers & peace be upon him) are paternal brothers, their mothers are different, but their Religion is one."

١٣٧٥ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: رَأَى عِيسَى ابْنُ مَرْيَمَ رَجُلاً يَسْرِقُ، فَقَالَ لَهُ: أَسَرَقْتَ؟ قالَ: كَلاَّ وَاللهِ الَّذِي لاَ إِلهَ إِلاَّ هُوَ، فَقَال عِيسَى: آمَنْتُ بِاللهِ وَكَذَّبْتُ عَيْنِي.

1375. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Jesus saw a man stealing and said: 'Did you steal?' He said: 'No, by God to Whom all worship is due Alone.' Jesus said: 'I believe in God and suspect my eyes'."

١٣٧٦ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لا تُطْرُونِي كَمَا أطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أنَا عَبْدُهُ، فَقُولُوا عَبْدُ اللهِ وَرَسُولُهُ.

1376. It was related that Umar said: "I heard the Prophet (Prayers & peace be upon him) say: 'Do not misconstrue in your praise for me as the Christians praised the son of Mary, I am only a servant. So call me the servant of God and His Messenger'."

١٣٧٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ.

1377. It was related that Abu Huraira said that the Messenger of God said: "How will it be for you when the son of Mary descends among you and judges by the Law of the Qur'an and not by the law of the Gospel."

١٣٧٨ - عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ مَعَ الدَّجَّالِ إِذَا خَرَجَ مَاءً وَنَارًا، فَأَمَّا الَّذِى يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِى يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقَعْ فِي الَّذِى يَرَى أَنَّهَا نَارٌ فَإِنَّهُ عَذْبٌ بَارِدٌ.

1378. It was related that Hudhaifa said that he heard the Messenger of God say: "When the False Messiah appears, he will have fire and water with him. What the people will take to be cold water will be fire which will burn. So if any of you see this, he should fall in that which appears to be fire, for it will really be cold water."

١٣٧٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ رَجُلاً حَضَرَهُ الْمَوْتُ، فَلَمَّا يَئِسَ مِنَ الحَيَاةِ أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطَبًا كَثِيرًا وَأَوْقِدُوا

فيه نارًا، حتّى إذَا أكَلَتْ لَحْمِي، وَخَلَصَتْ إلى عَظْمِي، فَامْتَحَشَتْ فخُذُوها فاطْحَنُوها ثُمَّ انْظُروا يَوْمًا رَاحًا، نَاذْرُوهُ فِي الْيَمِّ، فَفَعَلُوا فَجمَعَهُ اللهُ، فَقَالَ لَهُ: لِمَ فَعَلْتَ ذلكَ، قَالَ: مِنْ خَشْيَتِكَ. فَغَفَرَ اللهُ لَهُ.

1379. It was related that Hudhaifa said that the Prophet (Prayers & peace be upon him) said: "A man was upon his death bed and having no hope of living he said to his family: 'When I die, collect a large pile of wood and make a fire. When the fire consumes my flesh and meets my bones and when my bones have burnt, take them and crush them into dust and await a windy day and cast it over the sea. They did as he asked but God assembled it all again and asked him: 'Why did you do that?' He said: 'In fear of You.' So God forgave him."

١٣٨٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كَانَتْ بَنُو إسْرَائِيلَ تَسُوسُهُمُ الأنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإنَّهُ لاَ نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْثُرُونَ، قَالُوا: فَمَا تَأْمُرُنَا، قَالَ: فُوا بِبَيْعَةِ الأوَّلِ فَالأوَّلِ، أَعْطُوهُمْ حَقَّهُمْ فَإنَّ اللهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ.

1380. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Israelites used to be ruled and guided by prophets, when one prophet died another would replace him. There will be no prophet after me, but there will be Caliphs whose number will increase." The people said: "O Messenger of God! What do you command us." He said: 'Obey the one who will be given the pledge of allegiance first. Furnish their rights for God will ask them about their rule over those whom God has put under the custodianship."

١٣٨١ – عَنْ أَبِى سَعِيـــد رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ قَالَ: لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ. قُلْنَا: يَا رَسُولَ اللهِ الْيَهُودُ وَالنَّصَارَى؟ قَالَ النَّبِىُّ ﷺ: فَمَنْ؟.

1381. It was related that Abu Sa'id said that the Prophet (Prayers & peace be upon him) said: "You will follow the errors of your forebears so utterly that if they should enter the hole of a mastergar you will enter it." We said: "O Messenger of God! Do you mean the Jews and the Christians?" He said "Who else?"

١٣٨٢ – عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ النَّبِىَّ ﷺ قَالَ: بَلِّغُوا عَنِّى وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِى إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَىَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

1382. It was related that Abd Allah Ibn Amr said that the Prophet (Prayers & peace be upon him) said: "Convey to the people even if only a sentence, and tell others the tales of Bani Israel, for it is no sin to do so. And whoever lies about me purposely will surely have a place in the Fire."

١٣٨٣ – عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ قَالَ: إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ.

1383. It was related that Abu Huraira said that the Messenger of God said: "The Jews and the Christians do not dye their white hair, so do the contrary to what they do."

١٣٨٤ – عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزِعَ، فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا، فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ. قَالَ اللهُ تَعَالَى: بَادَرَنِى عَبْدِى بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ.

384. It was related that Jundub Ibn Abd Allah said that the Messenger of God said: "There was a man among the nations before you who was wounded and he could not bear it patiently, so he cut his wrist with a knife and the blood did not cease until he died. God said: 'My servant has sought to advance death to himself, so I have prohibited Paradise to him'."

١٣٨٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُولُ: إنَّ ثَلاثَةً مِنْ بَنِى إسْرَائِيلَ: أَبْرَصَ وَأَعْمَى وَأَقْرَعَ، بَدَا لله عَزَّ وَجَلَّ أَنْ يَبْتَلِيَهُمْ فَبَعَثَ إلَيْهِمْ مَلَكًا، فَأَتَى الأَبْرَصَ، فَقَالَ: أىُّ شَىْءٍ أَحَبُّ إلَيْكَ؟ قَالَ: لَوْنٌ حَسَنٌ وَجِلْدٌ حَسَنٌ؛ قَدْ قَذِرَنِى النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ عَنْهُ، فَأُعْطِىَ لَوْنًا حَسَنًا، وَجِلْدًا حَسَنًا، فَقَالَ: أىُّ المَالِ أَحَبُّ إلَيْكَ؟ قالَ: الإبْلُ فَأُعْطِى نَاقَةً عُشَرَاءَ، فَقَالَ: يُبَارَكُ لَكَ فِيهَا، وَأَتَى الأَقْرَعَ فَقَالَ أَىُّ شَىْءٍ أَحَبُّ إلَيْكَ؟ فَقَالَ: شَعَرٌ حَسَنٌ وَيَذْهَبُ عَنِّى هذا، قَدْ قَذِرَنِى النَّاسُ. قَالَ: فَمَسَحَهُ فَذَهَبَ وَأُعْطِىَ شَعَرًا حَسَنًا. قَالَ: فَأَىُّ الْمَالِ أَحَبُّ إلَيْكَ، قَالَ: الْبَقَرُ، قَالَ: فَأَعْطَاهُ بَقَرَةً حَامِلاً وقَالَ: يُبَارَكُ لَكَ فِيهَا. وَأَتَى الأَعْمَى فَقَالَ: أىُّ شَىْءٍ أَحَبُّ إلَيْكَ قَالَ: يَرُدُّ اللهُ إلَىَّ بَصَرِى فَأُبْصِرُ بِهِ النَّاسَ. قَال: فَمَسَحَهُ فَرَدَّ اللهُ إلَيْهِ بَصَرَهُ. قال: فأى المَالِ أَحَبُّ إلَيْكَ؟ قَالَ: الغَنَمُ فَأَعْطَاهُ شَاةً وَالِدًا، فَأَنْتِجَ هذَانِ، وَوَلَّدَ هَذَا، فَكَانَ لِهَذَا وَادٍ مِنْ إبِلٍ، ولهذا وادٍ من بَقَرٍ، وَلِهَذَا وَادٍ منَ الْغَنَمِ، ثُمَّ إنَّهُ أَتَى الأَبْرَصَ فى صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ تَقَطَّعَتْ بِىَ الْحِبَالُ فِى سَفَرِى، فَلاَ بَلاَغَ الْيَوْمَ إلاَّ بالله، ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِى أعْطَاكَ اللَّوْنَ الحَسَنَ وَالْجِلْدَ الحَسَنَ وَالمَالَ بَعِيرًا، أتَبَلَّغُ عَلَيْهِ فِى سَفَرِى، فَقَالَ لَهُ: إنَّ الحُقُوقَ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّى أَعْرِفُكَ أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ، فَقِيرًا فَأَعْطَاكَ اللهُ. فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إنْ كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إلى مَا كُنْتَ، وَأَتَى الأَقْرَعَ فِى صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هَذَا، فَقَالَ: إن كُنْتَ كَاذِبًا فَصَيَّرَكَ اللهُ إلَى مَا كُنْتَ، وَأَتَى الأَعْمَى

فِي صُورَتِهِ فَقَالَ: رَجُلٌ مِسْكِينٌ وَابْنُ سَبِيلٍ وَتَقَطَّعَتْ بِيَ الْحِبَالُ فِي سَفَرِي، فَلاَ بَلاَغَ الْيَوْمَ إِلاَّ بِاللهِ، ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً، أَتَبَلَّغُ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللهُ بَصَرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي، فَخُذْ مَا شِئْتَ فَوَاللهِ لاَ أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ للهِ، فَقَالَ: أَمْسِكْ مَالَكَ فَإِنَّمَا ابْتُلِيتُمْ، فَقَدْ رَضِيَ اللهُ عَنْكَ وَسَخِطَ عَلَى صَاحِبَيْكَ.

1385. It was related that Abu Huraira said that he heard the Messenger of God say: "God intended to test three Israelis, one was a leper, one was blind and one was bald. So He sent an angel to the leper saying: 'What do you wish for most of all?' He said: 'I would like to be a good colour and have a healthy skin as the people find me most loathsome." The angel touched him and his malady was cured, his colour became good and his skin became healthy. The angel asked him: 'What kind of property do you prefer?' He said: 'Camels.' Or he said: 'Cows.' So he was given a pregnant she-camel and the angel said: 'May God bless you in it.' The angel then went to the bald man and said: 'What do you wish for most of all?' He said: 'I would like good hair and to be cured of this malady for the people find me most loathsome.' The angel touched him and his malady was cured, and he was given good hair.' The angel asked him: 'What kind of property do you prefer?' He said: 'Cows.' So the angel gave him a pregnant heifer and said: 'May God bless you in it.' The angel went to the blind man and said: 'What do you wish for most of all?' He said: 'I would like God to restore my sight so that I may see the people.' The angel touched his eyes and God restored his sight. The angel asked him: 'What kind of property do you prefer?' He said: 'Sheep.' The angel gave him a preg-

nant sheep. Thereafter the three pregnant animals gave birth to their young and their numbers increased so that the men had a herd of camels filling the valley, and a herd of cows filling the valley and a herd of sheep filling the valley. Then the angel disguised himself as a leper and appeared to the leper and said: 'I am a poor man who has lost all means of livelihood while I was travelling. So no one will fill my needs but God and you. In the Name of He Who has given you a good colour and healthy skin and great property, I ask you to give me one camel so that I may reach my destination. The man said: 'I regret, I have so many commitments.' The angel said: 'I think I know you, were you not a leper before whom the people found most loathsome? Were you not poor and then God gave you all this?' He said: 'I gained this property from the inheritance of my forebears.' The angel said: 'If you are lying, then let God return you to your former state.' Then the angel disguised himself as a bald man and appeared to the bald man and said the same as he had said to the first one. The angel said: 'If you are lying, then let God return you to your former state.' The angel disguised himself as a blind man and appeared to the blind man and said: 'I am a poor man on a journey and my livelihood has been exhausted while I was travelling. I have no one to help me except God and after Him, you. I ask you in the Name of He Who has restored your sight, to give me one sheep, so that by means of it I may reach my destination.' The man said: 'Indeed I was blind and God restored my sight, I was poor and God made me rich, so take whatever you need of my property. By God I will not commend you if you leave anything of my property which you need in the cause of God.' The angel said: 'Keep

your property, you have been tested and God is well please
with you but angered by your two companions'."

١٣٨٦ - عَنْ أَبِي سَعِيــدٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ فِـي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تَسْعَةً
تِسْعِينَ إِنْسَانًا، ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ، فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ؟ قَــالَ: لاَ،
تَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: ائْتِ قَرْيَةَ كَذَا وَكَذَا، فَأَدْرَكَهُ الْمَوْتُ فَنَاءَ بِصَدْرِهِ
ـــوَهَا، فَاخْتَصَمَتْ فِيـــهِ مَلاَئِكَةُ الرَّحْمَةِ، وَمَلاَئِكَةُ الْعَذَابِ، فَأَوْحَى اللهُ إِلَى هَذِهِ أَنْ
رَّبِي، وَأَوْحَى إِلَى هَذِهِ أَنْ تَبَاعَدِي، وَقَالَ: قِيـــسُوا مَا بَيْنَهُمَا، فَوُجِدَ إِلَـى هَذِهِ أَقْرَبَ
بْرٍ، فَغُفِرَ لَهُ.

1386. It was related that Abu Sa'id Al Khudri said that the Proph
et (Prayers & peace be upon him) said: "There was a ma
from Bani Israel who murdered ninety nine people. Then h
set off to ask. He encountered a monk and asked him if hi
repentance would be accepted. The monk said: 'No.' And s
the man killed him. He kept on asking until a man told him t
go to a certain village. But death reached him before he g
there, as he was dying he turned his heart towards the villag
and so the angels of mercy and the angels of punishme
argued about him. God commanded the village to come clo
er to him, and ordered the place he had come from to go fu
ther away, and then He commanded the angels to measu
the distance between his body and the two villages. Whe
he was one span nearer the village he was forgiven."

١٣٨٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ الـنَّبِيُّ ﷺ: اشْتَرَى رَجُلٌ مِنْ رَجُلٍ
ارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيـــهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي
تَرَى الْعَقَارَ خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا اشْتَرَيْتُ مِنْكَ الأَرْضَ وَلَمْ أَبْتَعْ مِنْكَ الـذَّهَبَ، وَقَالَ
ى لَهُ الأَرْضُ: إِنَّمَا بِعْتُكَ الأَرْضَ وَمَا فِيـــهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا

إلَيْهِ: أَلَكُمَا وَلَدٌ؟ قالَ أَحَدُهُمَا: لِى غُلاَمٌ، وَقالَ الآخَرُ: لِى جَارِيَةٌ، قَالَ: أَنْكِحُوا الْغُلا
الجَارِيَةَ، وَأَنْفِقُوا على أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا.

387. It was related that Abu Huraira said that the Messenger of God said: "One man purchased a plot of land from another, and the buyer found a clay jar filled with gold on the land. The buyer said to the seller: 'Take your gold, I bought only the land from you, I did not buy this gold.' The seller said: 'I sold you the land with all that is in it.' So they took the matter to a man who asked: 'Do you have children?' One of them said: 'I have a son.' The other said: 'I have a daughter.' The man said: 'Let them marry and spend the money on them and give the rest in charity'."

١٣٨٨ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِىَ اللهُ عَنْهُمَا، قِيلَ لَهُ: مَــاذَا سَمِعْتَ مِنْ رَسُولِ ا
ﷺ فى الطَّاعُــونِ؟ فَقَالَ أسامَةُ: قَالَ رَسُولُ اللهُ ﷺ: الطَّاعُونُ رِجْسٌ أُرْسِلَ على طَائ
مِنْ بَنِى إسْرَائِيــــلَ، أوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلاَ تَقْدَمُوا عَلَيْه
وَإذَا وَقَعَ بِأَرْضٍ وأَنْتُمْ بِهَا فَلاَ تَخْرُجُوا فِرَارًا مِنْهُ.

388. It was related that Usama Ibn Zaid said that the Messenger of God said: "Some people of Israel were punished by the plague, so if you hear that it has spread in any land, do not go there, and if it occurs in a land where you are, do not leave to escape from it."

١٣٨٩ - عَنْ عَائِشَةَ زَوْجِ الــنَّبِىِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ الله ﷺ عَنِ الــــطَّاعُو
فَأَخْبَرَنِى أَنَّهُ عَذَابٌ يَبْعَثُهُ اللهُ عــلى مَنْ يَشَاءُ، وَإنَّ اللهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِيــنَ، لَيْس
أَحَدٍ يَقَعُ الطاعُونُ، فَيَمْكُثُ فى بَلَدِهِ صَابِــرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لاَ يُصِيبُهُ إلاَّ مَا كَتَبَ ا
لَهُ إلاَّ كانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ.

1389. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: 'I asked the Messenger of Goc about plague. He said that it was a punishment that Goc sends on whoever He pleases. And God has made it a means of mercy for the believers, for if someone remains in his lanc when an epidemic occurs, in the hope that God will rewarc him and believing that nothing will happen to him excep what God has decreed, he will be rewarded the reward of a martyr."

١٣٩٠ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ».

1390. It was related that Ibn Mas'ud said: "It is as if I see the Prophet (Prayers & peace be upon him) talking about one o the Prophet (Prayers & peace be upon him)s who had beer beaten by his people until he bled. Who, while he wiped the blood from his face said: 'O God! Forgive my people for they have no knowledge'."

٦٥ - كتاب المناقب

١٣٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ فِي الجَاهِلِيَّةِ، خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقُهُوا، وَتَجِدُونَ خَيْرَ النَّاسِ فِي هذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الوَجْهَيْنِ، الَّذِيَّ يَأْتِي هَؤُلاَءِ بِوَجْهٍ، وَيَأْتِي هَؤُلاءِ بِوَجْهٍ.

65. The Book of the Virtues of the Prophet (Prayers & peace be upon him) and his Companions

1391. It was related that Abu Huraira said that the Messenger of God said: "People are of different natures, those who were the best in the times before Islam are also the best in Islam if they understand the Religion. You see the best of the people are those who disdain to rule. And you see the worst of the people are the two-faced who show one face to one and another face to the other."

١٣٩٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هذَا الشَّأْنِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ، وَالنَّاسُ مَعَادِنُ،س خِيَارُهُمْ فِي الجَاهِلِيَةِ، خِيَارُهُمْ فِي الإِسْلاَمِ إِذا فَقُهُوا، تَجِدُونَ مِنْ خَيرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهذَا الشَّأْنِ حَتَّى يَقَعَ فِيهِ.

1392. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Quraish has precedence over the people. The Muslims follow the Muslims of

them, and the unbelievers follow the unbelievers of them. People are of different natures. The best of them in the times before Islam are the best in Islam if they understand the Religion. You will see the best of the people are those who most disdain to rule until he is given the pledge of allegiance."

١٣٩٣ - عَنْ مُعَاوِيَةَ رَضِىَ اللهُ عَنْهُ وَقَدْ بَلَغَهُ أنَّ عَبْدَ الله بْنِ عَمْرو بْنِ الْعَاصِ رَضِىَ اللهُ عَنْهُمَا يُحَدِّثُ أنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَغَضِبَ مُعَاوِيَةُ، فَقَامَ فَأَثْنَى على الله بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أمَّا بَعْدُ، فَإِنَّهُ بَلَغَنِى أنَّ رِجَالاً مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِى كِتَابِ الله، وَلاَ تُؤْثَرُ عَنْ رَسُولِ الله ﷺ فَأُولَئِكَ جُهَّالُكُمْ، فَإِيَّاكُمْ وَالأَمَانِيَّ الَّتِى تُضِلُّ أَهْلَهَا، فَإِنِّى سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: إنَّ هذَا الأَمْرَ فِى قُرَيْشٍ لاَ يُعَادِيهِمْ أَحَدٌ، إلاَّ أَكَبَّهُ اللهُ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ.

1393. It was related that Mu'awiya heard the news that Abd Allah Ibn Amr Ibn Al As said that a king would arise from the Qahtan. At that Mu'awiya was angry and rose up and praised God as is His due and said: "Listen, I have heard that some of you are relating things which do not exist in the Book, and which have not been related by the Messenger of God. Such men are ignorant. Beware of the hopes which lead the people astray, for I have heard the Messenger of God say: 'The Quraish will retain precedence of rule, and God will destroy whoever is hostile towards them, as long as they hold to the Law of the Religion."

١٣٩٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: قُرَيْشٌ وَالأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمُ وَأَشْجَعُ وَغِفَارُ مَوَالِيَّ، لَيْس لَهُمْ مَوْلَى دُونَ الله وَرَسُولِهِ.

1394. It was related that Abu Huraira said that the Messenger of God said: "The Quraish, the Helpers, the Juhaina, Muzaina, Aslam, Ashja' and Ghifar are my followers and have no protectors but God and His Messenger."

١٣٩٥ - عَنِ ابْنِ عَمَرَ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قَالَ: لاَ يَزَالُ هـذَا الأمْرُ فِى قُرَيْشٍ ما بَقِىَ مِنْهُمُ اثْنَانِ.

1395. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Precedence of rule will remain with Quraish even if only two of them remain."

١٣٩٦ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِىَ اللهُ عَنْهُ، قَالَ: مَشَيْتُ أنَا وَعُثْمَانُ بْنُ عَفَّانَ، فَقَالَ: يَارَسُولَ اللهِ أعْطَيْتَ بَنِى الْمُطَّلِبِ وتَرَكْتَنَا، وإنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاحِدَةٍ. فَقَالَ النَّبِىُّ ﷺ: إنَّمَا بَنُو هَاشِمٍ وبَنُو الْمُطَّلِبِ شَىءٌ وَاحِدٌ.

1396. It was related that Jubair Ibn Mat'im said: "Uthman Ibn Affan went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! You gave property to Bani Al Muttalib and left us even though we are they are of equal nearness to you. The Prophet (Prayers & peace be upon him) said: 'Only Bani Hashim and Bani Al Muttalib are equal.'

١٣٩٧ - عَنْ أَبِى ذَرٍّ رَضِىَ اللهُ عَنْهُ، أنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُولُ: لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إلاَّ كَفَرَ، وَمَنِ ادَّعَى قَوْمًا لَيْس لَهُ فِيهِمْ نَسَبٌ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

1397. It was related that Abu Dhar said that the Prophet (Prayers & peace be upon him) said: "If anyone deliberately claims to be the son of any other than his true father, he has disbelieved in God, and if anyone claims to be of a people to whom he does not belong, let him take his place in the Fire."

١٣٩٨ - عَنْ وَاثِلَةَ بْنِ الأسْقَعِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إنَّ مِنْ أَعْظَمِ الفِرَى أنْ يَدَّعِي الـرَّجُلُ إلَى غَيْرِ أَبِيـــهِ، أَوْ يُرِى عَيْنَهُ مَا لَمْ تَرَهُ، أوْ يَقُولَ عَلَى رَسُولِ اللهِ ﷺ مَا لَمْ يَقُلْ.

1398. It was related that Wathila Ibn Al Asqa' said that the Messenger of God said: "Indeed, one of the most grievous lies is to falsely claim to be the son of other than one's true father, or to claim to have had a vision one has not had, or to attribute to me something I have not said."

١٣٩٩ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ قَالَ عَلَى الْمِنْبَرِ: غِفَارُ غَفَرَ اللهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللهُ، وَعُصَيَّةُ عَصَتِ اللهَ وَرَسُولَهُ.

1399. It was related that Abd Allah said: "When the Messenger of God was on the pulpit he said: 'May God forgive the Ghifar! And may God spare the Aslam! The Usaiya has disobeyed God and His Messenger'."

١٤٠٠ - عَنْ أَبِي بَكْرَةَ رَضِـيَ اللهُ عَنْهُ، أنَّ الأقْرَعَ بْنَ حَابِسٍ قَالَ لِلـنَّبِيِّ ﷺ: إنَّمَا تَابَعَكَ سُرَّاقُ الحَجِيجِ، مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ، وَأَحْسِبُهُ وَجُهَيْنَةَ، قَـــالَ النَّبِيُّ ﷺ: أَرَأَيْتَ إنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ خَيْرًا مِنْ بَنِي تَمِيـمٍ، وَمِنْ بَنِي عَامِرٍ، وَأَسَدٍ، وَغَطَفَانَ، خَابُوا وَخَسِرُوا. قالَ: نَعَمْ، قالَ: وَالَّذِي نَفْسِي بِيَدِهِ إنَّهُمْ لَخَيْرٌ مِنْهُمْ.

1400. It was related that Abu Bakra said: "Al Aqra' Ibn Habis said to the Prophet (Prayers & peace be upon him): 'No one has given you the pledge of allegiance except those who used to rob the pilgrims from the Aslam, Ghifar and Muzaina, (and Juhaina).' The Prophet (Prayers & peace be upon him) said: Do you not think that the Aslam, Ghifar and Muzaina and Juhaina are better than the Bani Tamim, Bani Amir, Asad and Ghatafan?' It was said: 'They failed and were unsuccessful.'

The Prophet (Prayers & peace be upon him) said: 'Indeed, by Him in Whose Hand is my life, they are better'."

١٤٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ: أَسْلَمُ وَغِفَارُ وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ قَالَ: شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللهِ، أَوْ قَالَ: يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَتَمِيمٍ وَهَوَازِنَ وَغَطَفَانَ.

1401. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Bani Aslam, Ghifar and some of the Muzaina (or Juhaina) are better in the Sight of God on the Day of Resurrection than the Asad, Tamim, Hawazin and Ghatafan'."

١٤٠٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ، يَسُوقُ النَّاسَ بِعَصَاهُ.

1402. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The hour will not come to pass until a man from Qahtan appears driving the people with his rod."

١٤٠٣ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ المهَاجِرِينَ حَتَّى كَثُرُوا، وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَّابٌ، فَكَسَعَ أَنْصَارِيًا فَغَضِبَ الأَنْصَارِيُّ غَضَبًا شَدِيدًا، حَتَّى تَدَاعَوْا، وَقَالَ الأَنْصَارِيُّ: يَا لَلأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ، فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: مَا بَالُ دَعْوَى أَهْلِ الجَاهِلِيَّةِ، ثُمَّ قَالَ: مَا شَأْنُهُمْ؟ فَأُخْبِرَ بِكَسْعَةِ الْمُهَاجِرِيِّ الأَنْصَارِيَّ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: دَعُوهَا فَإِنَّهَا خَبِيثَةٌ. وَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ: أَقَدْ تَدَاعَوْا عَلَيْنَا، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ. فَقَالَ عُمَرُ: أَلاَ نَقْتُلُ يَا نَبِيَّ اللهِ هَذَا الخَبِيثَ، لِعَبْدِ اللهِ، فَقَالَ النَّبِيُّ ﷺ: لاَ، يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ يَقْتُلُ أَصْحَابَهُ.

1403. It was related that Jabir said: "We were with the Prophet (Prayers & peace be upon him) during a battle, a great number of Emigrants joined him and among them was one who like to jest, so he struck a man from the Helpers on his hip. The Helper became so angry that they both summoned their people, the Helper said: 'Help! O Helpers.' And the Emigrant said: 'Help! O Emigrants.' The Prophet (Prayers & peace be upon him) came out and said: 'What is the matter with the people of ignorance?' Then he said: 'What is wrong with them?' So he was told about the Emigrant who had struck the Helper. The Prophet (Prayers & peace be upon him) said: 'Stop it, for it is a call for harm.' Abd Allah Ibn Ubai Ibn Salul said: 'The Emigrants have called and rallied against us, so when we return to Madinah the most noble people will expel the inferior from there.' At that Umar said: 'O Messenger of God! Let us kill this evil man.' The Prophet (Prayers & peace be upon him) said: 'No, in case the people say that Mohammed kills his companions'."

قصة خزاعة

١٤٠٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: عَمْرُو بْنُ لُحَيِّ بْن قَمْعَةَ بْنِ خِنْدَفَ أَبُو خُزَاعَةَ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ النَّبِيُّ ﷺ: رَأَيْتُ عَمْرَو بْنِ عَـــامِرِ الْخُزَاعِيَّ يَجُرُّ قُصْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَائِبَ.

The Story of Khuza'a

404. It was related that Abu Huraira said that the Messenger of God said: "Amr Ibn Luhai Ibn Qam'a Ibn Khindif was the father of Khuza'a." Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "I saw Amr Ibn Amir Ibn Luhai Al Khuza'a dragging his intestines around in the Fire, because he was the first man to begin the habit of delivering animals to idols."

١٤٠٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ رَجُلاً مِنْ غِفَار فَبَلَغَنَا أنَّ رَجُلاً قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أَنَّهُ نَبِيٌّ، فَقُلْتُ لأَخِي: انْطَلَقْ إِلَى هَـــذَا الـــرَّجُ كَلِّمْهُ، وَائْتِنِي بِخَبَرِهِ، فَانْطَلَقَ فَلَقِيَهُ ثُمَّ رَجَعَ، فَقُلْتُ: مَا عِنْدَكَ؟ فَقَالَ: واللهِ لَقَدْ رَأَيْ رَجُلاً يَأْمُرُ بِالْخَيْرِ، وَيَنْهَى عَنِ الــــشَّرِّ، فَقُلْتُ لَهُ: لَمْ تَشْفِنِي مِنَ الْخَبَرِ، فَأَخَذْتُ جِر وَعَصًا، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ، فَجَعَلْتُ لاَ أَعْرِفُهُ، وَأَكْرَهُ أَنْ أَسْأَلَ عَنْهُ، وَأَشْرَبُ مِنْ زَمْزَمَ، وَأَكُونُ فِي الْمَسْجِدِ، قَالَ: فَمَرَّ بِي عَلِيٌّ، فَقَالَ: كَأَنَّ الرَّجُلَ غَرِيبٌ؟ قَالَ: قُلْت نَعَمْ، قَـالَ: فَانْطَلِقْ إِلَى الْمَنْزِلِ، قَالَ: فَانْطَلَقْتُ مَعَهُ لاَ يَسْأَلُنِي عَنْ شَيْءٍ، وَلاَ أُخْبِرُ فَلَمَّا أَصْبَحْتُ غَدَوتُ إِلَى الْمَسْجِدِ لأَسْأَلَ عَنْهُ، وَلَيْس أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيْءٍ، قَالَ: فَ

ـ عَلِيٌّ ، فَقَالَ: أما نَالَ لِلرَّجُلِ يَعْرِفُ مَنْزِلَهُ بَعْدُ؟ قُلْتُ: لاَ، قَالَ: نْطَلِقْ مَعِي، قالَ:
نَالَ: مَا أَمْرُكَ؟ وَمَا أَقْدَمَكَ هذه الْبَلْدَةَ؟ قَالَ: فَقُلْتُ لَهُ: إنْ كَتَمْتَ عَلَيَّ أَخبَرْتُكَ،
الَ: فَإِنِّي أَفْعَلُ، قَالَ: قُلْتُ لَهُ: بَلَغَنَا أَنَّهُ قَدْ خرَجَ هَا هُنَا رَجُلٌ يزْعُمُ أَنَّهُ نَبِيٌّ، فَأَرْسَلْتُ
خِي لِيُكَلِّمَهُ، فَرَجَعَ وَلَمْ يَشْفِنِي منَ الْخَبَرِ، فَأَرَدْتُ أَنْ أَلْقَاهُ. فَقَالَ لَهُ: أَمَا إِنَّكَ قَدْ
شِدتَ، هذَا وَجْهِي إِلَيْهِ فَاتَّبِعْنِي، ادْخُلْ حَيْثُ أَدْخُلُ، فَإِنِّي إِنْ رَأَيْتُ أَحَدًا أَخَافُهُ عَلَيْكَ
مْتُ إِلَى الحَائِطِ كَأَنِّي أُصْلِحُ نَعْلِي، وَامْضِ أَنْتَ، فَمَضَى وَمَضَيْتُ مَعَهُ، حَتَّى دَخَلَ
دَخَلْتُ مَعَهُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ لَهُ: اعْرِضْ عَلَيَّ الإِسْلاَمَ فَعَرَضَهُ فَأَسْلَمْتُ مكَانِي،
نَالَ لِي: يَا أَبَا ذَرٍّ اكْتُمْ هَذَا الأَمْرَ وَارْجِعْ إِلَى بَلَدِكَ، فَإِذَا بَلَغَكَ ظُهُورُنَا فَأَقْبِلْ، فَقُلْتُ:
الَّذِي بَعَثَكَ إِنِّي لأَصْرُخَنَّ بِهَا بَيْنَ أَظْهُرِهِمْ، فَجَاءَ إِلَى الْمَسْجِد وَقُرَيْشٌ فِيهِ فَقَالَ: يَا
عْشَرَ قُرَيْشٍ، إِنِّي أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ، وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَقَالُوا:
ـمُوا إِلَى هَذَا الصَّابِيء، فَقَامُوا، فَضُرِبْتُ لأَمُوتَ، فَأَدْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَيَّ، ثُمَّ
بَلَ عَلَيْهِمْ فَقَالَ: وَيْلَكُمْ تَقْتُلُونَ رَجُلاً مِنْ غِفَارَ وَمَتْجَرُكُمْ وَمَمَرُّكُمْ عَلَى غِفَارَ! فَأَقْلَعُوا
نِّي، فَلَمَّا أَنْ أَصْبَحْتُ الْغَدَ رَجَعْتُ فَقُلْتُ مِثْلَ ما قُلْتُ بِالأَمْسِ، فَقَالُوا: قُومُوا إِلَى هذَا
ـصَّابِيء، فَقَامُوا، فَضُرِبْتُ لأَمُوتَ فَأَدْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَيَّ، ثُمَّ أَقْبَلَ عَلَيْهِمْ فَقَالَ:
يْلَكُمْ تَقْتُلُون رَجُلاً مِنْ غِفَارَ وَمَتْجَرُكُمْ وَمَمَرُّكُمْ عَلَى غِفَارَ! فَأَقْلَعُوا عَنِّي، فَلَمَّا أَنْ
ـبَحْتُ الْغَدَ رَجَعْتُ فَقُلْتُ مِثْلَ مَا قُلْتُ بِالأَمْسِ فَقَالُوا: قُومُوا إِلَى هذَا الصَّابِيء،
ـنِعَ مِثْلُ مَا صُنِعَ بِالأَمْسِ وَأَدْرَكَنِي الْعَبَّاسُ فَأَكَبَّ عَلَيَّ، وَقَالَ مِثْلَ مَقَالَتِهِ بِالأَمْسِ،
ـلَ: فَكَانَ هذَا أَوَّلَ إِسْلاَمِ أَبِي ذَرٍّ رَحِمَهُ اللهُ.

1405. It was related that Ibn Abbas said that Abu Dhar said: '
was with a man from Ghifar and we heard that someone ha
appeared in Makkah claiming to be the Prophet (Prayers
peace be upon him). I said to my brother: 'Go to the man ar
speak to him and tell me what he says.' He set off and m
with him and returned. I asked: 'What news have you?' H

said: 'By God, saw a man enjoining good and forbidding evil.' I said to him: 'I am not content with only that news.' So I took a waterskin and set out for Makkah. I did not know him nor did I ask anyone about him. I carried on drinking from Zam Zam and staying in the Mosque. Then Ali passed me by and said: 'You seem to be a stranger her?' I said: 'Yes.' He went on to his house and I went with him. He did not ask me anything nor did I tell him anything. The next morning I went to the Mosque to ask about the Prophet (Prayers & peace be upon him), but no one told me anything about him. Ali passed me by again and asked: 'Has the man not recognised his dwelling place yet?' I said: 'No.' He said: 'Come with me.' He asked: 'What is your business here and what has brought you to this town?' I said: 'If you guard my secret, I will tell you.' He said: 'I will.' I said: 'We have heard that someone has appeared her claiming to be a Prophet. I sent my brother to speak to him and when he returned he brought me little news, so I considered that I should meet him myself.' Ali said: 'You have attained your objective, I am going to him now, so follow me and wherever I enter, enter after me. If I see anyone who looks as if he will trouble you, I will stand near a wall pretending to fix my shoes and then you should go away.' Ali went on and I followed him until he entered a place, and I entered with him to the Prophet (Prayers & peace be upon him) and I said to him: 'Tell me about Islam.' When he did so I embraced Islam on the spot. He said to me: 'O Abu Dhar! Keep your conversion secret and go back to your town, and when you have news of our victory come back to us.' I said: 'By Him Who has sent you with the Truth, I will proclaim my conversion to Islam among

them.' Abu Dhar went to the Mosque where some of the Quraish had gathered, and said: 'O people of Quraish! I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger.' The men of Quraish rose up and said: 'Get him! They got up and beat me almost to death. Al Abbas saw me and threw himself upon me to protect me. He then confronted them saying: 'Woe to you! You seek to kill a man of Ghifar, even though you trade and pass through the territory of Ghifar?' Then they left me alone. The next morning I went back to the Mosque and repeated the same thing I has said the day before. The said: 'Get him!' And I was given the same treatment as I had received the day before, and again Al Abbas came and threw himself upon me to protect me and told them the same as he had told them the day before.' So that was how Abu Dhar embraced Islam."

١٤٠٦ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ﴾ جَعَلَ النَّبِىُّ ﷺ يَدْعُوهُمْ قَبَائِلَ، يُنَادِى: يَابَنِى فِهْرٍ، يَا بَنِى عَدِىٍّ، بِبُطُونِ قُرَيْشٍ.

1406. It was related that Ibn Abbas said when the verse: "And warn your nearest relations," was revealed, the Prophet (Prayers & peace be upon him) began to call: 'O Bani Fihr, O bani Adi.' Making mention first of the various tribes of the Quraish."

١٤٠٧ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَت: اسْتَأْذَنَ حَسَّانُ النَّبِىَّ ﷺ فِى هِجَاءِ الْمُشْرِكِينَ، قَالَ: كَيْفَ بِنَسَبِى؟ قالَ حَسَّانُ: لأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعَرَةُ مِنَ الْعَجِينِ.

1407. It was related that Aisha said: "Hassan Ibn Thabit asked the Prophet (Prayers & peace be upon him) for permission to ridi-

cule the unbelievers, the Prophet (Prayers & peace be upon him) said: 'What about my shared heritage with them?' Hassan said: 'I shall remove you from them as a hair is picked out of the dough'."

١٤٠٨ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لِي خَمْسَةُ أَسْمَاءٍ أَنَا مُحَمَّدٌ وَأَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ.

1408. It was related that Jubair Ibn Mut'im said that the Messenger of God said: "I have five names, I am Mohammed and Ahmad, I am Al Mahi through whom God will eradicate unbelief, I am Al Hashir who will be the first to be resurrected before the people, and I am the Al Aqib."

١٤٠٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَلا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللهُ عَنِّي شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ يَشْتِمُونَ مُذَمَّمًا، وَأَنَا مُحَمَّدٌ.

1409. It was related that Abu Huraira said that the Messenger of God said: "Are you not amazed at how God protects me from the insults and slander of the Quraish? They insult Modhammam and curse Modhammam while I am Mohammed."

١٤١٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: مَثَلِي وَمَثَلُ الأَنْبِيَاءِ كَرَجُلٍ بَنَى دَارًا، فَأَكْمَلَهَا وَأَحْسَنَهَا، إِلاَّ مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ لَوْلاَ مَوْضِعُ اللبِنَةِ.

1410. It was related that Jabir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "My similitude as compared to the other prophets is as a man who constructed a house completely except for one brick. When the people en-

ter the house they admire its beauty but say: 'Except for this brick the house would be magnificent!"

١٤١١ - و فى رِوَايَةٍ عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ زِيَادَةٌ، إلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، وَقَالَ فِى آخِرِهِ: فَأَنَا اللَّبِنَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ.

1411. It was related that Abu Huraira said that the Messenger of God said: "My similitude as compared to other prophets before me is as a man who has constructed a house perfectly except for one brick in the corner. The people go around it and marvel at its beauty and say: 'If only that brick was put in its place!' So I am that brick, and I am the final Prophet."

١٤١٢ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا: أنَّ النَّبِىَّ ﷺ تُوُفِّىَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

1412. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was sixty three years old when he died."

١٤١٣ - عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِىَ اللهُ عَنْهُ قَالَ - وَهُوَ ابْنُ أَرْبَعٍ وَتِسْعِينَ جَلْدًا مُعْتَدِلاً -: قَدْ عَلِمْتُ مَا مُتِّعْتُ بِهِ سَمْعِى وَبَصَرِى إلاَّ بِدُعَاءِ رَسُولِ اللهِ ﷺ، إنَّ خَالَتِى ذَهَبَتْ بِى إلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللهِ ﷺ إنَّ ابْنَ أُخْتِى شَاكٍ فَادْعُ اللهَ لَهُ، قَالَ: فَدَعَا لِى.

1413. It was related that Al Ju'aid Ibn Abd Al Rahman said: "I saw Al Sa'ib Ibn Yazid when he was ninety four years old, he was upright and still strong. He said: 'I know I have enjoyed my powers of hearing and sight only because of the invocation of the Messenger of God. My aunt took me to him and said: 'O Messenger of God! My nephew is ill, will you invoke God for him?' So he invoked God for me."

١٤١٤ - عَنْ عُقْبَةَ بْنِ الحَـــارِث رَضِىَ اللهُ عَنْهُ قَالَ: صَلَّى أَبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ الْعَصْرَ، ثُمَّ خَرَجَ يَمْشِى، فَرَأَى الحَسَنَ يَلْعَبُ مَعَ الصِّبْيَانِ، فَحَمَلَهُ عَلَى عَـــاتِقِهِ، وَقَالَ: بِأَبِى شَبِيهٌ بِالنَّبِىِّ لاَ شَبِيهٌ بِعَلِىٍّ، وَعَلِىٌّ يَضْحَكُ.

1414. It was related that Uqba Ibn Al Harith said: "Abu Bakr offered the afternoon prayer and went out and saw Al Hasan playing with some boys. He carried him up to his shoulders and said: 'May my father and mother be redeemed for you! You look like the Prophet (Prayers & peace be upon him), not Ali.' And Ali was smiling."

١٤١٥ - عَنْ جُحَيْفَةَ رَضِىَ اللهُ عَنْهُ قَالَ: رَأَيْتُ الـــنَّبِىَّ ﷺ، وَكَانَ الحَسَنُ بْنُ عَلِىٍّ يُشْبِهُهُ، فَقِيــلَ لَهُ: صِفْهُ لَنَا. فَقَالَ: كَانَ أَبْيَضَ قَدْ شَمِطَ، وَأَمَرَ لَنَا الـــنَّبِىُّ ﷺ بِثَلاَثَ عَشْرَةَ قَلُوصًا. قَالَ: فَقُبِضَ النَّبِىُّ ﷺ قَبْلَ أَنْ نَقْبِضَهَا.

1415. It was related that Abu Juhaifa said: "I saw the Prophet (Prayers & peace be upon him) and Al Hasan Ibn Ali looked like him." I said to Abu Juhaifa: 'Describe him for me.' He said: 'He was fair and his beard was black with a few white hairs. He promised to give us thirteen young she-camels, but he died before we were able to get them."

١٤١٦ - عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ صَاحِبِ النَّبِىِّ ﷺ وَرَضِىَ عَنْهُ، قِيــلَ لَهُ: أَرَأَيْتَ النَّبِىَّ ﷺ كَانَ شَيْخًا. قَالَ: كَانَ فِى عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

1416. It was related that Abd Allah Ibn Busr, the companion of the Prophet (Prayers & peace be upon him) was asked: "Did you see the Prophet (Prayers & peace be upon him) when he was old?" He said: "He had a few white hairs between his lower lip and chin."

١٤١٧ - عَنْ أَنَسِ بْنِ مَالِك رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ رَبْعَةً مِنَ الْقَوْمِ، لَيْس بِالطَّوِيلِ وَلاَ بِالْقَصِيرِ، أزْهَرَ اللَّوْنِ، لَيْس بِأَبْيَضَ أَمْهَقَ، ولاَ آدَمَ، لَيْس بِجَعْدٍ قَطَطٍ وَلاَ سَبْطٍ رَجِلٍ، أُنْزِلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يَنْزِلُ عَلَيْهِ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَقُبِضَ وَلَيْس فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بيضًا.

وَفِي رِوَايَةٍ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ لَيْس بَالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ، وَلاَ بِالأَبْيَضِ الأَمْهَقِ، وَلَيْس بِالآدَمِ، وَلَيْسَ بِالجَعْدِ الْقَطَطِ، وَلاَ بِالسَّبِطِ، بَعَثَهُ اللهُ عَلَى رَأْسِ أَرْبَعِين سَنَةً، وَذَكَرَ تَمَامَ الحَدِيث.

1417. It was related that Anas Ibn Malik described the Prophet (Prayers & peace be upon him) saying: "He was of middling height, neither too short nor too tall, he was a rosy colour, neither completely white nor deep brown, his hair was neither completely curly nor straight. Divine Inspiration was revealed to him when he was forty years of age. He stayed ten years in Makkah receiving Divine Inspiration and in Madinah for another ten years. When he died, he had fewer than twenty white hairs in his hair and beard." Rabi'a said: "I saw some of his hair and it was red, when I asked about that I was told it had become red from perfume." And it was also related that Anas said: "The Messenger of God was neither completely white nor deep brown, his hair was neither curly nor straight. God gave him his mission when he was forty years old, thereafter he stayed in Makkah for ten years and then in Madinah for another ten years. When God took him back to Him, there were fewer than twenty white hairs in his hair and beard."

١٤١٨ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا وَأَحْسَنَهُمْ خَلْقًا، لَيْس بِالطَّوِيلِ الْبَائِنِ وَلاَ بِالْقَصِيرِ.

1418. It was related that Al Bara' said: "The Messenger of God was the most handsome of men, and he had the best appearance, he was neither too short nor too tall."

١٤١٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سُئِلَ: هَلْ خَضَبَ النَّبِيُّ ﷺ؟، قَالَ: لاَ إِنَّمَا كَانَ شَيْءٌ فِي صُدْغَيْهِ.

1419. It was related that someone asked Anas: "Did the Prophet (Prayers & peace be upon him) dye his hair?" He said: "No, as there were only a few white hairs around his temples."

١٤٢٠ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ مَرْبُوعًا بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَهُ شَعَرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ، رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهُ.

وَفِي رِوَايَةٍ رَضِيَ اللهُ عَنْهُ، أَنَّهُ قِيلَ لَهُ: أَكَانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ السَّيْفِ، قَالَ: لاَ بَلْ مِثْلَ الْقَمَرِ.

1420. It was related that Al Bara' Ibn Azib said: "The Prophet (Prayers & peace be upon him) was of medium height and had broad shoulders and long hair which reached the lobes of his ears. I saw him once wearing red cloak and I have never seen a more handsome man." It was also related that Al Bara' was asked: "Was the Prophet's (Prayers & peace be upon him) face as bright as a sword?" He said: "No, but it was as bright as the moon."

١٤٢١ - عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ، أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي بِالْبَطْحَاءِ، وَبَيْنَ يَدَيْهِ عَنَزَةٌ، قَدْ تَقَدَّمَ هذَا الحَدِيثُ. وَفِي هذِهِ الرِّوَايَةِ، قَالَ: فَجَعَلَ النَّاسُ يَأْخُذُونَ يَدَيْهِ فَيَمْسَحُونَ بِهَا وُجُوهَهُمْ، قَالَ: فَأَخَذْتُ بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِي، فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ وَأَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ.

1421. It was related that Abu Juhaifa said: "The Messenger of God went to Al Batha at noontime, performed ablution and offered two Rak'at in the noon prayer and two Rak'at for the afternoon prayer while fixing a speared stick in front of himself and the people passed in front of it. The people rose up and held the Prophet's (Prayers & peace be upon him) hands and stroked them over their faces. I too took his hand and put it over my face and I noticed that his hand was colder than ice, and its scent was of musk."

١٤٢٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنًا فَقَرْنًا، حَتَّى كُنْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ.

1422. It was related that Abu Huraira said that the Messenger of God said: "I have been sent in the best of all the generations of the offspring of Adam since the Creation."

١٤٢٣ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَسْدِلُ شَعَرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ رَسُولُ اللهِ ﷺ يحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللهِ ﷺ رَأْسَهُ.

1423. It was related that Ibn Abbas said: "The Messenger of God used to leave his hair hanging down because the unbelievers used to part their hair. The People of earlier Scripture used to leave their hair hanging down and the Messenger of God like to do the same as the people of earlier Scripture in that which God had not commanded him, then later he parted his hair."

١٤٢٤ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا.

1424. It was related that Abd Allah Ibn Amr said: "The Prophet (Prayers & peace be upon him) never used foul language. He used to say: 'The best of you are those who have good manner and character'."

١٤٢٥ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خُيِّرَ رَسُولُ اللهِ ﷺ بَيْنَ أَمْرَيْنِ إِلاَّ أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا، كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللهِ ﷺ لِنَفْسِهِ إِلاَّ أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ، فَيَنْتَقِمَ للهِ بِهَا.

1425. It was related that Aisha said: "When the Messenger of God was given the choice between two things he used to choose the easier of the two, on condition that it was not a sin, but if it was sinful he would not do so. The Messenger of God never revenged for his own sake but only did so when God's Laws had been contravened, then he would take revenge for God's sake."

١٤٢٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا مَسِسْتُ حَرِيرًا وَلاَ دِيبَاجًا أَلْيَنَ مِنْ كَفِّ النَّبِيِّ ﷺ، وَلاَ شَمِمْتُ رِيحًا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرْفِ النَّبِيِّ ﷺ.

1426. It was related that Anas said: "I have never felt fine silk or heavy silk softer than the hands of the Prophet (Prayers & peace be upon him), and I have never smelt a scent or a sweat sweeter than the scent of the Prophet's (Prayers & peace be upon him) sweat."

١٤٢٧ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا.

وَفِي رِوَايَةٍ، وَإِذَا كَرِهَ شَيْئًا عُرِفَ فِي وَجْهِهِ.

1427. It was related that Abu Sa'id Al Khudri said: "The Prophet (Prayers & peace be upon him) was more shy than a virgin girl in a veil." And it was also related: "If he disliked a thing, it would be apparent in his face."

١٤٢٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ إِنِ اشْتَهَاهُ أَكَلَهُ وَإِلاَّ تَرَكَهُ.

1428. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) never criticized any food, but if he liked it he ate it, and if he disliked it he would leave it."

١٤٢٩ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لأَحْصَاهُ.

وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الحَدِيثَ كَسَرْدِكُمْ.

1429. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) used to speak with such clarity that if you wished to count his words you could do so." And it was related that Aisha said: "The Prophet (Prayers & peace be upon him) never spoke hurriedly and unclearly as you do."

١٤٣٠ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ يُحَدِّثُ عَنْ لَيْلَةِ أُسْرِيَ بِالنَّبِيِّ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ، جَاءَ ثَلاَثَةُ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ فِي مَسْجِدِ الحَرَامِ. فَقَالَ أَوَّلُهُمْ: أَيُّهُمْ هُوَ، فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ، وَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ، فَكَانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاءُوا لَيْلَةً أُخْرَى فِيمَا يَرَى قَلْبُهُ، وَالنَّبِيُّ ﷺ نَائِمَةٌ عَيْنَاهُ وَلاَ يَنَامُ قَلْبُهُ، وَكَذَلِكَ الأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلاَ تَنَامُ قُلُوبُهُمْ، فَتَوَلاَّهُ جِبْرِيلُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ.

1430. It was related that Anas Ibn Malik told us about the night when the Prophet (Prayers & peace be upon him) journeyed

from the Mosque at the Ka'ba. Three angels came to the Prophet (Prayers & peace be upon him) before he received Divine Inspiration as he slept in the Mosque. The first said: 'Which one is he?' The second said: 'He is the best of them all.' That all happened without his knowledge and he did not see them until they returned on another night, then he felt their presence in his heart, for the eyes of the Prophet (Prayers & peace be upon him) were closed when he slept, but his heart was awake. That is a trait of all prophets, their eyes sleep but their hearts are awake. Then Gabriel took the Prophet (Prayers & peace be upon him) and went up with him to Heaven."

١٤٣١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِإِنَاءٍ وَهُوَ بِالزَّوْرَاءِ فَوَضَعَ يَدَهُ فِي الإِنَاءِ، فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ ﷺ فَتَوَضَّأَ الْقَوْمُ. قِيلَ لأَنَسٍ: كَمْ كُنْتُمْ؟ قَالَ: ثَلاثَمِائَةٍ، أَوْ زُهَاءَ ثَلاثِمِائَةٍ.

1431. It was related that Anas said: "A dish of water was brought to the Prophet (Prayers & peace be upon him) when he was at Al Zawra. He put his hand into it and the water began to gush from his fingers. All the people performed ablution with it. Qatada asked Anas: 'How many were you?' Anas said: 'We numbered three hundred or almost three hundred'."

١٤٣٢ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نَعُدُّ الآيَاتِ بَرَكَةً، وَأَنْتُمْ تَعُدُّونَهَا تَخْوِيفًا، كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَقَلَّ الْمَاءُ، فَقَالَ: اطْلُبُوا فَضْلَةً مِنْ مَاءٍ، فَجَاءُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ، فَأَدْخَلَ يَدَهُ فِي الإِنَاءِ، ثُمَّ قَالَ: حَيَّ عَلَى الطَّهُورِ الْمُبَارَكِ، وَالْبَرَكَةُ مِنَ اللهِ، فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللهِ ﷺ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.

1432. It was related that Abd Allah Ibn Mas'ud said: "We used to think that the miracles were God's blessings, but you see them as a warning. When we were travelling with the Messenger of God and we were short of water, he said: 'Bring the water that remains.' The people brought a small dish with a little water in it. He put his hand into it and said: 'Come to the blessed water and the Blessing is from God.' I saw the water gush from the fingers of the Messenger of God and indeed, we heard the food glorifying God while it was being eaten'."

١٤٣٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعَرُ، وَقَدْ تَقَدَّمَ الحَدِيثُ بِطُولِه، وَقَالَ فِى آخِرِ هَذِهِ الرِّوَايَةِ: وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ زَمَانٌ لأَنْ يَرَانِى أَحَبُّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِه.

1433. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass until you fight a nation who wear shoes of hair, and until you fight the Turks, who have small eyes, reddish faces and flattened noses, and their faces will appear to be like flat shields. And you will find the best of people are those who hate the burden of rulership until they are chosen to rule. And people are of different nature, the best in the times before Islam are the best in Islam. A time will come when any one of you will prefer to see me rather than to have his family and property increased two-fold."

١٤٣٤ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لاَ تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا خُوزًا وَكِرْمَانَ مِنَ الأَعَاجِمِ حُمْرَ الْوُجُوهِ، فُطْسَ الأُنُوفِ، صِغَارَ الأَعْيُنِ، كَأَنَّ وُجُوهَهُمُ الْمِجَانُّ الْمُطْرَقَةُ ، نِعَالُهُمُ الشَّعَرُ.

1434. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass until you fight with the Khudh and the Kirman from the non-Arabs. They will have red faces, flat noses and small eyes, their faces will look like flattened shields and their shoes will be made of hair."

١٤٣٥ - وَعَنْهُ أَيْضًا فِى رِوَايَةٍ قَالَ: سَمِعْتُ الصَّادِقَ الْمَصْدُوقَ يَقُولُ: هَلاَكُ أُمَّتِى على يَدَىْ غِلْمَةٍ مِنْ قُرَيْشٍ. إِنْ شِئْتُ أَنْ أُسَمِّيَهُمْ بَنِى فُلاَنٍ وَبَنِى فُلاَنٍ.

1435. It was related that Abu Huraira said: "I heard the trustworthy one who is inspired say: 'The downfall of those who follow me will be at the hands of some youths of Quraish.' Marwan said: 'Youths?' Abu Huraira said: 'If you want I can name them, they are the children of so and so and the children of so and so'."

١٤٣٦ - عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الْخَيْرِ، وكُنت أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِى، فَقُلْتُ: يَا رَسُولَ اللهِ ﷺ إِنَّا كُنَّا فِى جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللهُ بِهذَا الْخَيْرِ، فَهَلْ بَعْدَ هذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ، قُلْتُ: وَهَلْ بَعْدَ هذَا الشَّرِّ مِنْ خَيْرٍ؟ قالَ: نَعَمْ وَفِيهِ دَخَنٌ، قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِى تَعْرِفُ مِنْهُمْ وَتُنْكِرُ، قُلْتُ: فَهَلْ بَعْدَ ذلكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا، قُلْتُ: يَا رَسُولَ اللهِ، صِفْهُمْ لَنَا، فَقَالَ: هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا، قُلْتُ: يَا رَسُولَ اللهِ فَمَا تَأْمُرُنِى إِنْ أَدْرَكَنِى ذَلِكَ، قَالَ: تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ، قُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلاَ إِمَامٌ، قَالَ: فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ.

1436. It was related that Hudhaifa Ibn Al Yaman said: "The people used to ask the Messenger of God about good, but I asked him about evil in fear that it may overtake me. I said: 'O Messenger of God! We were ignorant and doing evil and God gave us good, will there be evil after this good?' He said: 'Yes.' I said: 'Will there be good after that evil?' He said: 'Yes, but it will be tarnished with evil.' I asked: 'What will that evil be?' He said: 'Some people will lead according to principles not in my tradition. You will see what they do and disapprove of the.' I said: 'Will there be any evil after that good?' He said: 'Yes, there will be people who will call others to the gates of Hell and whoever hearkens them will be cast into it.' I said: 'O Messenger of God! Tell us who are those people.' He said: 'They will be from us and speak our language.' I said: 'What do you command me to do if this happens in my lifetime?' He said: 'Be close to the Muslims and their Leader.' I said: 'If there is no leader nor Muslims?' He said: 'Avoid those differing parties even if you have to bite on to a root of a tree until you encounter God like that'."

١٤٣٧ - عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللهِ ﷺ فَلأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّ الْحَرْبَ خِدْعَةٌ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الأَسْنَانِ، سُفَهَاءُ الأَحْلاَمِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الإِسْلاَمِ، كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ.

1437. It was related that Ali said: "I convey the traditions of the Messenger of God to you, as I would prefer to fall from the sky than to attribute something falsely to him. But when I tell you of something which is between you and I, then with-

out doubt, war is deception. I heard the Messenger of God say: 'In the final era of this world there will be some foolish youths who will use the Qur'an and they will abandon Islam like an arrow pierces game. Their belief will not extend further than their throats, so when you encounter them, kill them, for the one who kills them will have a great reward on the Day of Resurrection."

١٤٣٨ - عَنْ خَبَّابِ بْنِ الأَرَتِّ رَضِيَ اللهُ عَنْهُ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ: أَلاَ تَسْتَنْصِرُ لَنَا، أَلاَ تَدْعُو اللهَ لَنَا، قَالَ: كَانَ الرَّجلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الأَرْضِ، فَيُجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِيشَارِ فَيُوضَعُ عَلَى رَأْسِهِ، فَيُشَقُّ بِاثْنَتَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيُمْشَطُ بِأَمْشَاطِ الحَدِيدِ ما دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللهِ لَيَتِمَّنَّ هَذَا الأَمْرُ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لاَ يَخَافُ إِلاَّ اللهَ عَزَّ وَجَلَّ، أَوْ الذِّئْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ.

1438. It was related that Khabbab Ibn Al Arat said: "We complained to the Messenger of God when he sat in the shade of the Ka'ba, we leant over his covering sheet and said to him: 'Will you implore help for us? Will you pray to God for us?' He said: 'During the nations before you, a man would be lowered into a ditch which had been dug for him, and a saw would be placed over his head and he would be cut in two, but that did not make anyone abandon his religion. His body would be torn up with iron claws which would tear the flesh from his bones and nerves, but that did not make anyone abandon their religion. By God, this Religion will prevail until one who travels from San'a to Hadramout fears no one but God, or as a wolf looks upon sheep, but you people are in haste'."

١٤٣٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثَابِتَ بْنَ قَيْسٍ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَنَا أَعْلَمُ لَكَ عِلْمَهُ، فَأَتَاهُ الرَّجُلُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ مُنَكِّسًا رَأْسَهُ، فَقَالَ: مَا شَأْنُكَ؟ قَالَ: شَرٌّ كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ ﷺ، فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ مِنْ أَهْلِ النَّارِ، فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قَالَ: كَذَا وَكَذَا فَرَجَعَ الْمَرَّةَ الآخِرَةَ بِبِشَارَةٍ عَظِيمَةٍ، فَقَالَ: اذْهَبْ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَلَكِنْ مِنْ أَهْلِ الْجَنَّةِ.

1439. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) noticed that Thabit Ibn Qais was not there. Someone said: 'O Messenger of God! I will get you news of him.' Se he went and found him in his house with his head hung in despair. He said: 'What is wrong?' Thabit said: 'A disaster, a man used to raise his voice above the voice of the Prophet (Prayers & peace be upon him) and so all his good deeds have been cancelled and he will be from the people of Hell.' The man returned to the Prophet (Prayers & peace be upon him) and told him what Thabit had said. The Prophet (Prayers & peace be upon him) said: 'Go to Thabit and tell him he is not from the people of the Fire but from the people of Paradise'."

١٤٤٠ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَرَأَ رَجُلٌ الْكَهْفَ، وَفِي الدَّارِ الدَّابَّةُ، فَجَعَلَتْ تَنْفِرُ، فَسَلَّمَ الرَّجُلُ فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ غَشِيَتْهُ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: اقْرَأْ فُلاَنُ، فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ، أَوْ تَنَزَّلَتْ لِلْقُرْآنِ.

1440. It was related that Al Bara Ibn Azib said: "A man recited Surah 'The Cave' and a mount in the house was frightened and began to jump. The man completed the prayer with the salutation but suddenly a cloud hung around him. He told the Prophet (Prayers & peace be upon him) of this and the

Prophet (Prayers & peace be upon him) said: 'O so and so, recite, for that was a sign of peace descending because of the recitation of the Qur'an'."

١٤٤١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ فقال: وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ: لاَ بَأْسَ، طَهُورٌ إِنْ شَاءَ اللهُ. فَقَالَ لَهُ: لاَ بَأْسَ، طَهُورٌ إِنْ شَاءَ اللهُ تعالى، قَالَ: قُلْتَ: طَهُورٌ، كَلاَّ بَلْ هِيَ حُمَّى تَفُورُ أَوْ تَثُورُ عَلَى شَيْخٍ كَبِيرٍ تُزِيرُهُ القُبُورَ، فَقَالَ النَّبِيُّ ﷺ: فَنَعَمْ إِذًا.

1441. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) went to visit a sick Bedouin. When he visited someone ill the Prophet (Prayers & peace be upon him) used to say: 'No harm will come to you! May God cure you! May God cure you!' So the Prophet (Prayers & peace be upon him) said to the Bedouin: 'No harm will come to you. May God cure you!' The Bedouin said: 'You say, may God cure me? No, it is a fever boiling in an old man which will take him to his grave.' The Prophet (Prayers & peace be upon him) said: 'Yes, then it may be as you have said'."

١٤٤٢ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَجُلٌ نَصْرَانِيًا فَأَسْلَمَ، وَقَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ، فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ، فَعَادَ نَصْرَانِيًا، فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلاَّ مَا كَتَبْتُ لَهُ. فَأَمَاتَهُ الله، فَدَفَنُوهُ فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ لَمَّا هَرَبَ مِنْهُمْ، نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقَوْهُ فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الأَرْضُ، فَقَالُوا: هذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُم، فَأَلْقَوْهُ خَارِجَ الْقَبْرِ فَحَفَرُوا لَهُ فَأَعْمَقُوا لَهُ فِي الأَرْضِ مَا اسْتَطَاعُوا فَأَصْبَحَ قَدْ لَفَظَتْهُ الأَرْضُ فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ.

1442. It was related that Anas said: "A Christian embraced Islam and read Surah 'The Heifer' and 'The Family of Imran,' he used to be a scribe for the Prophet (Prayers & peace be upon him). Later he went back to Christianity and he would say: 'Mohammed knows nothing except what I have written for him.' Then God caused him to die and the people buried him, but the next morning they saw that the earth had cast his body out. They said: 'This is the doing of Mohammed and his companions. They dug open the grave of our companion and exhumed his body because he left them.' So they dug the grave even deeper but the next morning they saw that the earth had cast his body out. They said: 'This is the doing of Mohammed and his companions. They dug open his grave and exhumed his body because he left them.' They dug the grave again more deeply but in the morning they saw that the earth had cast his body out. So they believed that what had happened had not been done by any human and they left him as he was'."

١٤٤٣ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: هَلْ لَكُمْ مِنْ أَنْمَاطٍ قُلْتُ: وأَنَّى يَكُونُ لَنَا الأَنْمَاطُ؟ قَالَ: أَمَا إِنَّهُ سَيَكُونُ لَكُمُ الأَنْمَاطُ، فَأَنَا أَقُولُ لَهَا: أَخِّرِي عَنَّا أَنْمَاطَكِ، فَتَقُولُ: أَلَمْ يَقُلِ النَّبِيُّ ﷺ إِنَّهَا سَتَكُونُ لَكُمُ الأَنْمَاطُ فَأَدَعُهَا.

1443. It was related that Jabir said that the Prophet (Prayers & peace be upon him) said: "Have you any carpets?" I said: 'From where shall I get carpets?' He said: 'You shall soon have carpets.' I used to say to my wife: 'Take your carpets out of my sight.' But she said: 'Did the Prophet (Prayers & peace be upon him) not tell you that you will soon have carpets?' So I gave up asking.

١٤٤٤ - عَنْ سَعْدِ بْنِ مُعَاذٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لأُمَيَّةَ بْنِ خَلَفٍ: إنِّي سَمِعْتُ مُحَمَّدًا ﷺ يَزْعُمُ أَنَّهُ قَاتِلُكَ. قَالَ: إيَّايَ، قالَ: نَعَمْ. قَالَ: وَاللهِ مَا يَكْذِبُ مُحَمَّدٌ إذَا حَدَّثَ، فَقَتَلَهُ اللهُ بِبَدْرٍ، وَفِي الحَدِيثِ قِصَّةٌ هذَا مَضْمُونُ الحَدِيثِ مِنْهَا.

1444. It was related that Abd Allah Ibn Mas'ud said: "Sa'd Ibn Mu'adh went to Makkah with the intention of performing Umra, he stayed in the house of Umaaiya Ibn Khalaf Abi Safwan, for Umaiya used to stay himself at Sa'd's house whenever he went through Madinah on his way to Al Sham. Umaiya said: 'Will you wait until noon when the people are inside then go and circumambulate the Ka'ba?' So while Sa'd was circumambulating the Ka'ba, Abu Jahl came and asked: 'Who is that circumambulating the Ka'ba?' Sa'd said: 'I am Sa'd.' Abu Jahl said: 'Are you circumambulating the Ka'ba in security while you have given refuge to Mohammed and his companions?' Sa'd said: 'Yes,' and they began to argue. Umaiya said: 'Do not shout at Abi Al Hakam, he is the chief of the valley.' Sa'd then said: 'By God, if you hinder me from circumambulating the Ka'ba I will ruin your trade with Al Sham.' Umaiya repeated: 'Do not shout,' and took hold of him. Sa'd got furious and said: 'Begone! I have heard Mohammed say that he will kill you.' Umaiya said: 'He will kill me?' Sa'd said: 'By God! When Mohammed says something he never lies.' Umaiya went to his wife and said: 'Do you know what my brother from Yathrib has told me?' She said: 'What has he told you?' He said: 'He says that he heard Mohammed saying that he will kill me.' She said: 'By God! Mohammed never lies.' So when the unbelievers began to set off for Badr and proclaimed war against war, his wife said: 'Do you not recall what your brother from Yathrib told you?' Umaiya resolved

not to go, but Abu Jahl said: 'You are one of the nobles of the valley, so you must come with us for a day or two.' He went with them and so God caused him to be killed."

١٤٤٥ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا، أنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ أتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يُحَدِّثُ ثُمَّ قَامَ، فَقَالَ النَّبِيُّ ﷺ لأُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا: مَنْ هَذَا؟ أوْ كَمَا قَالَ. قَالَتْ: هذَا دِحْيَةُ. قَالَتْ: أيْمُ اللهِ مَا حَسِبْتُهُ إلاَّ إيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللهِ ﷺ يُخْبِرُ عَنْ جِبْرِيلَ أوْ كَمَا قَالَ.

1445. It was related that Usama Ibn Zaid said: "I received news that Gabriel came to the Prophet (Prayers & peace be upon him) when Umm Salama was with him. Gabriel began to speak to the Prophet (Prayers & peace be upon him) and then departed. The Prophet (Prayers & peace be upon him) said to Umm Salama: 'Who was that?' She said: 'It was Dihya.' Later Umm Salama said: 'By God! I thought he was Dihya until I heard the Prophet (Prayers & peace be upon him) speaking about Gabriel in his speech'."

١٤٤٦ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ قَالَ: رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي صَعِيدٍ، فَقَامَ أبُو بَكْرٍ فَنَزَعَ ذَنُوبًا أوْ ذَنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللهُ يَغْفِرُ لَهُ، ثُمَّ أخَذَهَا عُمَرُ فَاسْتَحَالَتْ بِيَدِهِ غَرْبًا، فَلَمْ أرَ عَبْقَرِيًّا فِي النَّاسِ، يَفْرِي فَرِيَّهُ حَتَّى ضَرَبَ النَّاسُ بِعَطَنٍ.

1446. It was related that Abd Allah said that the Messenger of God said: 'In a vision I saw the people gathered in an assembly and then Abu Bakr rose up and drew one or two pails of water, but his drawing was weak. May God forgive him. Then Umar took the pail and it became a large bucket in his hands. I have never seen anyone who could draw water as

strongly as Umar, until all the people had drunk their fill and watered their camels that had knelt there."

١٤٤٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ: أنَّ الْيَهُودَ جَاءُوا إلَى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ أنَّ رَجُلاً مِنْهُمْ وَامْرَأةً زَنَيَا، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: مَا تَجِدُونَ فِي التَّوْرَاة فِي شَأْنِ الرَّجْمِ؟ فَقَالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ، فَقَالَ عَبْدُ اللهِ بْنُ سَلاَمٍ: كَذَبْتُمْ إنَّ فِيهَا الرَّجْمَ، فَأتَوْا بِالتَّوْرَاة فَنَشَرُوهَا، فَوَضَعَ أحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللهِ بْنُ سَلاَمٍ: ارْفَعْ يَدَكَ فَرَفَعَ يَدَهُ فَإذَا آيَةُ الرَّجْمِ. قَالُوا: صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ، فَأمَرَ بِهِمَا رَسُولُ اللهِ ﷺ فَرُجِمَا.

1447. It was related that Abd Allah Ibn Umar said: "The Jews came to the Messenger of God and told him that one of their men had committed adultery with one of their women. The Messenger of God said: 'What do you see in the Torah concerning punishment by stoning?' They said: 'We proclaim their crime and whip them.' And Allah Ibn Salam said: 'You lie, the Torah proscribes stoning.' They produced the Torah and opened it and one of them put his hand over the verse of stoning and read the verses before it and after it. Abd Allah Ibn Salam said to him: 'Lift you hand up.' When he raised his hand the verse of stoning was there. They said: 'Mohammed has spoken in truth, the Torah does proscribe stoning.' The Prophet (Prayers & peace be upon him) then ordered that both of them should be stoned to death."

١٤٤٨ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: انْشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ شِقَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: اشْهَدُوا.

1448. It was related that Abd Allah Ibn Mas'ud said: "In the lifetime of the Prophet (Prayers & peace be upon him) the moon

was split into two and the Prophet (Prayers & peace be upon him) said regarding that: 'Bear witness to this'."

١٤٤٩ - عَنْ عُرْوَةَ الْبَارِقِيِّ رَضِيَ اللهُ عَنْهُ، أنَّ النَّبِيَّ ﷺ أعْطَاهُ دِينَارًا يَشْتَرِي لَهُ بِهِ شَاةً، فَاشْتَرَى لَهُ بِهِ شَاتَيْنِ، فَبَاعَ إحْدَاهُمَا بِدِينَارٍ، وَجَاءَهُ بِدِينَارٍ وَشَاةٍ. فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، فَكَانَ لَوْ اشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ.

1449. It was related that Urwa Al Bareqi said that the Prophet (Prayers & peace be upon him) gave him one Dinar to buy a sheep for him, Urwa bought two sheep for him with the money. So he sold one of them for one Dinar and brought one Dinar and the sheep back to the Prophet (Prayers & peace be upon him). At that the Prophet (Prayers & peace be upon him) invoked God to bless him in his business. So Urwa used to make profit from any business even if he bought dust.

٦٦ - كتاب فضائل أصحاب النبيّ ﷺ ورضى الله عنهم

ومَنْ صَحِبَ النبيَّ ﷺ أوْ رآهُ مِنَ المُسلمينَ، فهُوَ مِنْ أصْحابِهِ

١٤٥٠ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِىَ اللهُ عَنْهُ قَالَ: أَتَت امْرَأَةٌ إِلَى النَّبِىِّ ﷺ فَأَمَرَهَا أنْ تَرْجِعَ إِلَيْهِ، قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تَقُولُ الْمَوْتَ، قَالَ ﷺ: إِنْ لَمْ تَجِدِينِى، فَأْتِى أَبَا بَكْرٍ رَضِىَ اللهُ عَنْهُ.

66. The Book of the Virtues of the Companions of the Prophet (Prayers & peace be upon him)

450. It was related that Jubair Ibn Mu'tim said: "A woman went to the Prophet (Prayers & peace be upon him) and he ordered her to come back to him again, she said: 'What if I come and do not find you?' It seemed she meant, 'If I find you dead?' The Prophet (Prayers & peace be upon him) said: 'If you do not find me, then go to Abu Bakr'."

١٤٥١ - عَنْ عَمَّارٍ رَضِىَ اللهُ عَنْهُ، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَمَا مَعَهُ إلاَّ خَمْسَةُ أَعْبُدٍ وَامْرَأَتَانِ، وَأَبُو بَكْرٍ.

451. It was related that Ammar said: "I saw the Messenger of God and there was no one with him except five slaves, two women and Abu Bakr."

١٤٥٢ - عَنْ أَبِى الدَّرْدَاءِ رَضِىَ اللهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِىِّ ﷺ إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرَفِ ثَوْبِهِ، حَتَّى أَبْدَى عَنْ رُكْبَتِهِ، فَقَالَ النَّبِىُّ ﷺ: أَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ

سَلَّمَ وقَالَ: يَا رَسُولَ الله إنّى كَانَ بَيْنِى وبَيْنَ ابْنِ الخَطَّابِ شَىْءٌ، فَأَسْرَعْتُ إلَيْهِ، ثُمَّ
دِمْتُ فَسَأَلْتُهُ أنْ يَغْفِرَ لِى فَأَبَى عَلَىَّ، فَأَقْبَلْتُ إلَيْكَ، فَقَالَ: يَغْفِرُ اللهُ لَكَ يَا أَبَا بَكْرٍ،
لاثًا، ثُمَّ إنَّ عُمَرَ نَدِمَ، فَأَتَى مَنْزِلَ أَبِى بَكْرٍ فَسَأَلَ: أَثَمَّ أَبُو بَكْرٍ؟ فَجثَا عَلَى رُكْبَتَيْهِ،
قَالَ: يَا رَسُولَ الله، وَالله أنَا كُنْتُ أَظْلَمَ، مرَّتَيْنِ، فَقَالَ النَّبِىُّ ﷺ: إنَّ اللهَ بَعَثَنِى إلَيْكُمْ
قُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ: صَدَقَ، وَوَاسَانِى بِنَفْسِهِ وَمَـــــالِه، فَهَلْ أَنْتُمْ تَارِكُو لِى
صَاحِبِى؟ مَرَّتَيْنِ، فَمَا أُوذِىَ بَعْدَهَا.

1452. It was related that Abu Al Darda said: "I was sitting witl the Prophet (Prayers & peace be upon him) when Abu Bak raised a corner of his garment and bared his knee. The Proph et (Prayers & peace be upon him) said: 'Your companion ha: had an argument.' Abu Bakr saluted the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Ther has been an argument between myself and the son of A Khattab. I spoke to him severely and then I was sorry an asked him to forgive me, but he refused. So I have come t you.' The Prophet (Prayers & peace be upon him) said thre times: 'O Abu Bakr! May God forgive you.' Meanwhile Uma regretted his refusal and went to Abu Bakr's house an asked for him. They said: 'No he is not here.' So he went t the Prophet (Prayers & peace be upon him) and saluted hin but the signs of displeasure on the face of the Prophe (Prayers & peace be upon him) appeared until Abu Bakr fel sorry for Umar, so he knelt and said twice: 'O Messenger o God! By God! I wronged him more than he wronged me The Prophet (Prayers & peace be upon him) said: 'God sen me to you people but you told me: 'You lie.' While Abu Bak said: 'He has said the truth,' and he comforted me with himsel and his wealth.' Then he said twice: 'Will you not desist fron

hurting my companion?' Thereafter Abu Bakr was never harmed by anyone'."

١٤٥٣ - عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ، قَالَ: فَأَتَيْتُهُ، فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: عَائِشَةُ، فَقُلْتُ: مِنَ الرِّجَالِ، فَقَالَ: أَبُوهَا، فَقُلْتُ: ثُمَّ مَنْ، قَالَ: ثُمَّ عُمَرُ بْنُ الْخَطَّابِ فَعَدَّ رِجَالاً.

1453. It was related that Amr Ibn Al As said: "The Prophet (Prayers & peace be upon him) appointed me as leader of the army of Dhat Al Salasil. I went to him and said: 'Who is the dearest person to you?' He said: 'Aisha.' I said: 'Of the men?' He said: 'Her father.' I said: 'Then who?' He said: 'Umar Ibn Al Khattab.' After that he named others."

١٤٥٤ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ جَرَّ ثَوْبَهُ خُيَلاَءَ، لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ، فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقَّيْ ثَوْبِي يَسْتَرْخِي إِلاَّ أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خُيَلاَءَ.

1454. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "On the Day of Judgment God will not look at the one who trails his robe behind himself in pride." Abu Bakr said: "One part of my robe trails down if I do not watch out for it." The Messenger of God said: "But you do not do out of pride."

١٤٥٥ - عَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ، ثُمَّ خَرَجَ قَالَ: فَقُلْتُ: لأَلْزَمَنَّ رَسُولَ اللهِ ﷺ وَلأَكُونَنَّ مَعَهُ يَوْمِي هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بِئْرَ أَرِيسٍ فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ حَتَّى قَضَى رَسُولُ اللهِ ﷺ حَاجَتَهُ فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيسٍ، وَتَوَسَّطَ قُفَّهَا، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلاَّهُمَا

فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انْصَرَفْتُ، فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لأَكُونَنَّ بَوَّابَ رَسُولِ اللهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَدَقَّ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ هَـذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ فَقَالَ: ائْـــذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، فَأَقْبَلْتُ حَتَّى قُلْتُ لأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِيـنِ رَسُولِ اللهِ ﷺ مَعَهُ فِــي الْقُفِّ، وَدَلَّى رِجْلَيْهِ فِــي الْبِئْرِ، كَمَا صَنَعَ الـــنَّبِيُّ ﷺ وَكَشَفَ عَنْ سَاقَيْهِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلانٍ خَيْرًا- يُرِيـدُ أَخَاهُ- يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الـبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلـى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هـــــذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ؟ فَقَالَ: ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ، فَجِئْتُ فَقُلْتُ لَهُ: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللهِ ﷺ فِي الْقُفِّ عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِدِ اللهُ بِفُلاَنٍ خَيْرًا يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هـذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ: عَلَى رِسْلِكَ، فَجِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: ائْذَنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ، فَجِئْتُهُ فَقُلْتُ له: ادْخُلْ، وَبَشَّرَكَ رَسُولُ اللهِ ﷺ بِالْجَنَّةِ على بَلْوَى تُصِيـبُكَ، فدخل فَوَجَدَ الْقُفَّ قَدْ مُلِىءَ فَجَلَسَ وِجَاهَهُ مِنَ الشِّقِّ الآخَرِ.

1455. It was related that Abu Musa Al Ash'ari said: "I performed ablution in my house and went out and said: 'Today I will abide with the Messenger of God and stay beside him all day.' I went to the Mosque and asked about the Prophet (Prayers & peace be upon him). They said: 'He has gone this way.' So I followed that way asking about him until I found he had entered a place called Bi'r Aris, I sat at its gate made of the leaves of date palms until the Prophet (Prayers & peace be upon him) had answered the call of nature and per-

formed ablution. Then I went to him and saw him sitting at the well of Aris on the middle of its wall with his legs bared hanging into the well. I saluted him and went back and sat at the gate, I said: 'Today I will be the Prophet (Prayers & peace be upon him)'s gate keeper.' Abu Bakr came and pushed the gate, I said: 'Who is it?' He said: 'Abu Bakr.' I told him to wait and I went in and said: 'Abu Bakr seeks permission to enter.' He said: 'Let him come in and tell him the good tidings that he will be admitted to Paradise.' So I went out and said to Abu Bakr: 'Come in and the Messenger of God gives you good tidings that you will be admitted to Paradise.' Abu Bakr entered and sat at the right hand side of the Messenger of God upon the edge of the well and hung his legs into it like the Prophet (Prayers & peace be upon him) and bared his legs. Then I went back and sat at the gate, I had left my brother performing ablution and he intended to follow me, so I thought: 'If God intends good for him, He will bring him here.' Then someone moved the door, I said: 'Who is it?' He said: 'Umar Ibn Al Khattab.' I asked him to wait and I went to the Messenger of God saluted him and said: 'Umar Ibn Al Khattab seeks permission to enter.' He said: 'Let him in and tell him the good tidings that he will be admitted to Paradise.' I went to Umar and said: 'Come in and the Messenger of God gives you good tidings that you will be admitted to Paradise.' So he came in and sat next to the Messenger of God on the edge of the well on the left hand side and hung his legs into the well. I went back and thought: 'If God intends good for so and so He will bring him here.' Someone came and moved the door, I said: 'Who is it?' He said: 'Uthman Ibn Affan.' I asked him to wait and I went to the Prophet (Prayers &

peace be upon him) and told him. He said: 'Let him in and give him the good tidings that he is admitted to Paradise after a tragedy happens to him.' So I went to him and said: 'Come in, the Messenger of God gives you good tidings that you will enter Paradise after a tragedy has struck you.' Uthman came in and found the edge of the well occupied, so he sat on the other side facing the Prophet (Prayers & peace be upon him)."

١٤٥٦ - عَنْ أَبِى سَعِيــــــدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ الـنَّبِىُّ ﷺ: لاَ تَسُبُّوا أَصْحَابِى فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ.

1456. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Do not insult my companions, if any of you has spent the weight of Mount Uhud in gold he will not attain the contribution of any of them nor the half of it."

١٤٥٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ أَنَّ الـنَّبِىَّ ﷺ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ: اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِىٌّ وَصِدِّيقٌ وَشَهِيدَانِ.

1457. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) climbed the mountain of Uhud with Abu Bakr, Umar and Uthman. The mountain began to shake and the Prophet (Prayers & peace be upon him) said: 'Be still, O Uhud! There are upon you no less than a Prophet, a Siddiq and two martyrs."

١٤٥٨ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: إِنِّى لَوَاقِفٌ فِى قَوْمٍ، فَدَعَوْا اللهَ لِعُمَرَ بْنِ الخَطَّابِ، وَقَدْ وَضِعَ عَلَى سَرِيــرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِى قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِى يَقُولُ: رَحِمَكَ اللهُ، إِنِّى كُنْتُ لأَرْجُو أَنْ يَجْعَلَكَ اللهُ مَعَ صَاحِبَيْكَ، لأَنِّى كَثِيرًا مِمَّا كُنْتُ

أَسْمَعُ رَسُولَ الله ﷺ يَقُولُ: كُنْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَانْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ، فَإِنْ كُنْتُ لأَرْجُو أن يَجْعَلَكَ اللهُ مَعَهُمَا، فَالْتَفَتُّ فَإِذَا هـوعَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ.

1458. It was related that Ibn Abbas said: "I was standing among the people as they invoked God for Umar Ibn Al Khattab who was lying dead upon his bed, when a man behind me rested his elbows on my shoulder and said: 'May God have Mercy upon you. I ever hoped that God would keep you with your two companions as I often heard the Messenger of God say: 'I, Abu Bakr and Umar were somewhere, I Abu Bakr and Umar set off.' So I hoped that God would keep you with both of them.' I turned around and found that the speaker was Ali Ibn Abu Talib."

١٤٥٩ - عَنْ جَابِرِ بْنِ عَبْدِ الله رضِيَ اللهُ عَنْهُمَا قَالَ النَّبِيُّ ﷺ: رَأَيْتُنِي دَخَلْتُ الجَنَّةَ فَإِذَا أنَا بِالـرُّمَيْصَاءِ امْرَأَةِ أَبِي طَلْحَةَ، وَسَمِعْتُ خَشَفَةً، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هـذَا بِلاَلٌ، وَرَأَيْتُ قَصْرًا بِفِنَائِهِ جَارِيَةٌ، فَقُلْتُ: لِمَنْ هـذَا؟ فَقَالَ: لِعُمَرَ، فَأَرَدْتُ أنْ أدْخُلَهُ فَأَنْظُرَ إِلَيْهِ، فَذَكَرْتُ غَيْرَتَكَ، فَقَالَ عُمَرُ: بِأَبِي وَأُمِّي يَا رَسُولَ الله، أعَلَيْكَ أَغَارُ؟.

1459. It was related that Jabir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "I saw a vision in which I saw myself enter Paradise and then I saw Al Rumaisa, the wife of Abu Talha. I heard footsteps and I asked: 'Who is it?' It was said: 'It is Bilal.' Then I saw a palace and a lady sitting in its courtyard. I asked: 'Who does this palace belong to?' It was said: 'It is for Umar.' I thought to enter it and look inside but then I remembered Umar's jealousy." Umar said: "May my father and mother be redeemed for you, O Messenger of God! How could I be offended by you?"

١٤٦٠ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقَالَ: مَتَى السَّاعَةُ؟ قَالَ: وَمَاذَا أَعْدَدْتَ لَهَا؟ قَالَ: لاَ شَيْءَ إِلاَّ أَنِّي أُحِبُّ اللهَ وَرَسُولَهُ ﷺ، فَقَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ، قَالَ أَنَسٌ: فَمَا فَرِحْنَا بِشَيْءٍ، فَرَحَنَا بِقَوْلِ النَّبِيِّ ﷺ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ. قَالَ أَنَسٌ: فَأَنَا أُحِبُّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ.

1460. It was related that Anas said: "A man asked the Prophet (Prayers & peace be upon him) about the Hour saying: 'When will it come to pass?' The Prophet (Prayers & peace be upon him) said: 'What have you prepared for it?' He said: 'Nothing except that I love God and His Messenger.' The Prophet (Prayers & peace be upon him) said: 'You will be with those you love.' We never had been so happy as we were when we heard the Prophet (Prayers & peace be upon him) say: 'You will be with those your love.' So I love the Prophet (Prayers & peace be upon him), Abu Bakr and Umar and I hope I will be with them all even though my deeds are not as great as theirs."

١٤٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَقَدْ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلَّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ.

1461. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There were men among the Bani Israel who lived before you who used to be inspired with guidance even though they were not prophets, and if there is anyone like that of my followers, it is Umar."

١٤٦٢ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ جَاءَهُ رَجُلٌ مِنْ أَهْلِ مِصْرَ، فَقَالَ لَهُ: هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ؟ قَالَ: نَعَمْ، فَقَالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ؟ قَالَ: نَعَمْ، قَالَ: تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قَالَ: نَعَمْ. قَالَ: اللهُ أَكْبَرُ، نَعَمْ، قَالَ ابْنُ عُمَرَ: تَعَالَ أُبَيِّنْ لَكَ. أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللهَ عَفَا عَنْهُ وَغَفَرَ لَهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللهِ ﷺ وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللهِ ﷺ بِيَدِهِ الْيُمْنَى: هَذِهِ يَدُ عُثْمَانَ، فَضَرَبَ بِهَا عَلَى يَدِهِ، فَقَالَ: هَذِهِ لِعُثْمَانَ، فَقَالَ لَهُ ابْنُ عُمَرَ: اذْهَبْ بِهَا الآنَ مَعَكَ.

1462. It was related that Ibn Umar said that an Egyptian came to him and said: "O Ibn Umar! I wish to ask you about something so please tell me. Did you know that Uthman deserted on the day of Uhud?" Ibn Umar said: 'Yes.' The man said: 'Did you know that Uthman was missing on the day of Badr and did not participate?' Ibn Umar said: 'Yes.' The man said: 'Did you know that he failed to take part in the pledge of allegiance at Al Ridwan and did not witness it?' Ibn Umar said: 'Yes.' The man said: 'God is Great!' Ibn Umar said: 'Permit me to explain to you, as for his desertion on the day of Uhud, I bear witness that God has excused and forgiven him, as for his absence from the Battle of Badr, it was because the daughter of the Messenger of God was his wife and she was ill at that time, and the Messenger of God told him: 'You will earn the same reward and share as anyone who takes part in the battle of Badr.' As for his absence from the pledge of allegiance at Al Ridwan, if there had been anyone more respected in Makkah the Messenger of God would have sent him

instead, but without doubt, the Messenger of God sent him and the pledge of allegiance at Al Ridwan was given after Uthman had left for Makkah. The Messenger of God held out his right hand and said: 'This is the hand of Uthman.' He took his other hand in it saying: 'This is on behalf of Uthman.' Then Ibn Umar said: 'Take this into your consideration'."

١٤٦٣ - عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، أنَّ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا شَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَى، فَأُتِيَ النَّبِيُّ ﷺ بِسَبْيٍ، فَانْطَلَقَتْ فَلَمْ تَجِدْهُ، فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ، قَالَ: فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا فَذَهَبْتُ لأَقُومَ، فَقَالَ: عَلَى مَكَانِكُمَا، فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، قَالَ: ألاَ أُعَلِّمُكُمَا خَيْرًا مِمَّا سَأَلْتُمَانِي، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا تُكَبِّرَا أَرْبَعًا وَثَلاثِينَ، وَتُسَبِّحَا ثَلاثًا وَثَلاثِينَ، وَتَحْمَدَا ثَلاثًا وَثَلاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ.

1463. It was related that Ali said: "Fatimah complained of the hardship she endured from the use of the handmill. Some prisoners of war were brought to the Prophet (Prayers & peace be upon him), so she went to him but did not find him at home. Aisha was there and she told her. When the Prophet (Prayers & peace be upon him) returned Aisha told him about Fatimah's visit. Ali said: 'So the Prophet (Prayers & peace be upon him) came to us after we had gone to bed, I wanted to get up but the Prophet (Prayers & peace be upon him) said: 'Stay where you are.' Then he sat between us until I felt the cool of his feet on my chest, then he said: 'Shall I tell you something which is better than that for which you have asked me?' When you go to bed say: 'God is Great' thirty three times, and 'All praise be to God' thirty three times, that will be better to you than a servant'."

١٤٦٤ - عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِىَ اللهُ عَنْهُمَا قَالَ: كُنْتُ يَوْمَ الأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِى سَلَمَةَ فِى النِّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ، يَخْتَلِفُ إِلَى بَنِى قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلاثًا، فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ رَأَيْتُكَ تَخْتَلِفُ، قَالَ: أَوَهَلْ رَأَيْتَنِى يَا بُنَىَّ؟ قُلْتُ: نَعَمْ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ قَالَ: مَنْ يَأْتِ بَنِى قُرَيْظَةَ فَيَأْتِينِى بِخَبَرِهِمْ فَانْطَلَقْتُ، فَلَمَّا رَجَعْتُ جَمَعَ لِى رَسُولُ اللهِ ﷺ أَبَوَيْهِ، فَقَالَ: فِدَاكَ أَبِى وَأُمِّى.

1464. It was related that Abd Allah Ibn Al Zubair said: "During the Battle of Al Ahzab, I and Umar Ibn Abi Salama were left behind with the women. Indeed I saw my father Al Zubair mounted upon his horse, going to and fro from Bani Quraiza two or three times. So when he returned I said: 'O my father! I saw you going to and fro from Bani Quarayzah?' He said: 'Did you see me really, my son?' I said: 'Yes.' He said: 'The Messenger of God said: 'Who will go to Bani Quarayzah and bring me their news?' So I went and when I returned the Messenger of God made mention to me of both his parents when he said: 'May my father and mother be redeemed for you'."

١٤٦٥ - عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: لَمْ يَبْقَ مَعَ النَّبِىِّ ﷺ فِى بَعْضِ تِلْكَ الأَيَّامِ الَّتِى قَاتَلَ فِيهِنَّ غَيْرِى وَغَيْرُ سَعْدٍ.

465. It was related that Talha Ibn Ubaid said that no one stayed beside the Prophet (Prayers & peace be upon him) during one of the battles in which the Messenger of God fought, except Talha and Sa'd.

١٤٦٦ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ أَنَّهُ وَقَى النَّبِىَّ ﷺ بِيَدِهِ فَضُرِبَ فِيهَا حَتَّى شَلَّتْ.

466. It was related that Qais Ibn Abi Hazim, may God have mercy upon him, said: "I saw the hand of Talha with which he

had shielded the Prophet (Prayers & peace be upon him paralyzed."

١٤٦٧ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَمَعَ لِي النَّبِيُّ ﷺ أَبَوَيْهِ يَوْمَ حُدٍ.

1467. It was related that Sa'd Ibn Abi Waqqas said: "The Prophe (Prayers & peace be upon him) redeemed me by his paren on the day of Uhud."

١٤٦٨ - عَنِ الْمِسْوَرِ بْنِ مَخْــــــرَمَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ سَمِعَتْ بِذَلِكَ فَاطِمَةُ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لاَ تَغْضَبُ اتِكَ، وَهذَا عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللهِ ﷺ فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ: بَعْدُ: أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي رَهُ أَنْ يَسُوءَهَا، وَاللهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللهِ ﷺ وَبِنْتُ عَدُوِّ اللهِ عِنْدَ رَجُلٍ وَاحِدٍ، كَ عَلِيٌّ الْخِطْبَةَ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، نَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ، فَأَحْسَنَ، قَالَ: حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي.

1468. It was related that Al Miswar Ibn Makhrama said: "Ali pr posed to the daughter of Abu Jahl, when Fatimah heard that she went to the Messenger of God and said: 'Your pe ple assert that you do not get angry for the sake of yo daughters, and now Ali is going to marry the daughter Abu Jahl.' So the Messenger of God rose up and I heard h when he witnessed that there is no god but God and th Mohammed is the Messenger of God and then said: 'I ga one of my daughters to Abu Al As Ibn Al Rabi', and he w truthful to his word. And Fatimah is a part of me and I ha

anything which upsets her. By God, the daughter of the Messenger of God will not be with the daughter of the enemy of God with one man.' So Ali put off the proposal. And the narrator also said: "I heard the Prophet (Prayers & peace be upon him) mention a son in law of his from Bani Abd Shams, so he praised him for keeping well his marriage and said: 'And he was truthful to me in his word. He promised and he kept his promise'."

١٤٦٩ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، رَضِيَ اللهُ عَنْهُما قَالَ: بَعَثَ النَّبِيُّ ﷺ بَعْثًا وَأَمَّ
عَلَيْهِمْ أُسَامَةَ بْنَ زَيْد، فَطَعَنَ بَعْضُ النَّاسِ فِى إِمَارَتِه، فَقَالَ النَّبِيُّ ﷺ: إِنْ تَطْعُنُوا فـ
إِمَارَتِه، فَقَدْ كُنْتُمْ تَطْعُنُونَ فِى إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَأَيْمُ اللهِ إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ، وَإِ
كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ.

469. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) sent out an army under the command of Usama Ibn Zaid. Some people critiscised his appointment as commander so the Prophet (Prayers & peace be upon him) said: 'If you are critical of Usama's leadership, you used to criticise his father before when he led. By God! He was most deserving to be a leader and was one of the dearest of all to me and now he is one of the dearest to me after him'."

١٤٧٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ قَائِفٌ، وَالنَّبِيُّ ﷺ شَاهِ
وَأُسَامَةُ بْنُ زَيْد وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَان، فَقَالَ: إِنَّ هذِهِ الأَقْدَامَ بَعْضُهَا مِنْ بَعْض
فَسُرَّ بِذلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ فَأَخْبَرَ بِهِ عَائِشَةَ.

70. It was related that Aisha said: "A person skilled in determining lineage came to me when the Prophet (Prayers & peace

be upon him) was with me and Usama Ibn Zaid and Zaid Ibr Haritha lay sleeping. The man said: 'These are the feet of peo- ple who share the same lineage.' The Prophet (Prayers & peace be upon him) was pleased and admired his pronounce- ment and he told Aisha about it."

١٤٧١ - وَعَنْها رَضِيَ اللهُ عَنْهَا، أنَّ امْرَأةَ مِنْ بَني مَخْزُومٍ سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ لنَّبيَّ ﷺ فيها، فَلَمْ يَجْتَرِئْ أَحَدٌ أنْ يُكَلِّمَهُ فَكَلَّمَهُ أُسَامَةُ بْنُ زَيْدٍ، فَقَالَ: إنَّ بَني سْرَائيلَ كَانَ إذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وإذَا سَرَقَ فِيهِمُ الضَّعِيفُ قَطَعُوهُ، لَوْ كَانَتْ اطمَةُ لَقَطَعْتُ يَدَهَا.

1471. It was related that Aisha said: "A woman from Bani Makh zum stole and the people said: 'Who can intercede for he with the Prophet (Prayers & peace be upon him)?' No on dared to speak to him except Usama Ibn Zaid, the Prophe (Prayers & peace be upon him) said: 'If a nobleman from th Children of Israel stole, they would forgive him, but if a poc man stole they would cut off his hand. But I would even cu the hand of Fatimah if she stole'."

١٤٧٢ - عَنْ أسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُمَا، أنَّ النَّبيَّ ﷺ كَانَ يَأْخُذُهُ وَالحَسَنَ، قُولُ: اللَّهُمَّ أحِبَّهُمَا فَإِنِّي أُحِبُّهُمَا.

1472. It was related that Usama Ibn Zaid said that the Prophe (Prayers & peace be upon him) used carry him and Al Hassa and say: "O God! Love them as I love them."

١٤٧٣ - عَنْ حَفْصَةَ رَضِيَ اللهُ عَنْهَا أنَّ النَّبيَّ ﷺ قَالَ لَهَا: إنَّ عَبْدَ الله رَجُلٌ صَالِحٌ.

1473. It was related that Ibn Umar said that Hafsa told him th the Prophet (Prayers & peace be upon him) said to her: "Ab Allah is a godfearing man."

١٤٧٤ - عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّهُ جَلَسَ إِلَى جَنْبِهِ غُلامٌ فِي مَسْجِدٍ بِالشَّامِ، وَكَانَ قَدْ قَالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا، فَقَالَ أَبُو الدَّرْدَاءِ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: أَلَيْسَ فِيكُمُ الَّذِي أَجَارَهُ اللهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ مِنَ الشَّيْطَانِ، يَعْنِي عَمَّارًا، قَالَ: بَلَى. قَالَ: أَلَيْسَ فِيكُمْ صَاحِبُ السِّوَاكِ أَوِ السِّرَارِ؟ قَالَ: بَلَى، قَالَ: كَيْفَ كَانَ عَبْدُ اللهِ يَقْرَأُ: ﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝ وَالنَّهَارِ إِذَا تَجَلَّىٰ﴾ قُلْتُ: وَالذَّكَرِ وَالأُنْثَى، قَالَ: مَا زَالَ بِي هَؤُلاَءِ حَتَّى كَادُوا يَسْتَنْزِلُونَنِي عَنْ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

1474. It was related that Alqama went to Al Sham and when he entered the Mosque, he said: "O God! Bless me with a god-fearing companions." So he sat beside Abu Al Darda. Abu Al Darda said: 'Where are you from?' Alqama said: 'I am from Kufa.' Abu Al Darda said: 'Do you not have among you the guardian of a secret?' Alqama said: 'Yes.' Abu Al Darda said: 'Do you not have among you the one to whom God gave refuge from Satan because of the prayers of His Prophet, namely Ammar?' Alqama said: 'Yes.' Al Darda said: 'Do you not have among you the one who bears the Siwak of the Prophet (Prayers & peace be upon him)?' Alqama said: 'Yes.' Then Al Darda said: 'How did he used to recite the Surah which begins with: "By the night as if veils over, and by the day in full splendour." (Surah 92 verses 1-2) Alqama said: "And by male and female." Abu Al Darada said: 'The people of Al Sham tried to make me believe something I had not heard from the Prophet (Prayers & peace be upon him)'."

١٤٧٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لِكُلِّ أُمَّةٍ أَمِينٌ، وَإِنَّ أَمِينَنَا أَيَّتُهَا الأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

1475. It was related that Anas Ibn Malik said that the Messenger of God said: "Every nation has a man who is trustworthy and

the trustworthy man of this nation is Abu Ubaida Ibn Al Jar rah."

١٤٧٦ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَالْحَسَنُ بْنُ عَلِيٍّ عَلَى عَاتِقِهِ يَقُولُ: اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ.

1476. It was related that Al Bara' said: "I saw the Prophet (Prayers & peace be upon him) carrying Al Hasan upon his shoulder and saying: 'O God! I love him, so please love him'."

١٤٧٧ - عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، وَسَأَلَهُ رَجُلٌ عَنِ الْمُحْرِمِ يَقْتُلُ الذُّبَابَ؟، فَقَالَ: أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ الذُّبَابِ، وَقَدْ قَتَلُوا ابْنَ ابْنَةِ رَسُولِ اللهِ ﷺ وَقَدْ قَالَ النَّبِيُّ ﷺ: هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا.

1477. It was related that Ibn Umar said that someone asked him whether a Muslim should kill flies. I heard him say: "The people are asking about the killing of flies while they have killed the son of the daughter of the Messenger of God. The Prophet (Prayers & peace be upon him) said: 'They are my two sweet basils in life'."

١٤٧٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: ضَمَّنِي رَسُولُ اللهِ ﷺ إِلَى صَدْرِهِ وَقَالَ: اللَّهُمَّ عَلِّمْهُ الْحِكْمَةَ.

1478. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) hugged me and said: 'O God, instruct him with wisdom."

١٤٧٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ، وَذَكَرَ بَاقِي الْحَدِيثِ وَقَدْ تَقَدَّمَ، ثُمَّ قَالَ: فَأَخَذَهَا، يَعْنِي الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللهِ حَتَّى فَتَحَ اللهُ عَلَيْهِمْ.

1479. It was related that Anas said: "The Prophet (Prayers & peace be upon him) told the people of the death of Zaid, Jafar and Ibn Rawaha before they had news of it. His eyes brimmed with tears and he said: 'Zaid took the ensign and was martyred, then Jafar took the ensign and was martyred, and lastly the ensign was carried by one of the swords of God and God gave them all victory'."

١٤٨٠ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ مِنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، فَبَدَأَ بِهِ، وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ، وَأُبَيِّ ابْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ.

1480. It was related that Abd Allah Ibn Amr said: "The Messenger of God did not speak in an insulting way or speak of evil with intent. He used to say: 'The most dear to me of you is the one who has the noblest character and manners.' He also said: 'Learn the Qur'an from four, Abd Allah Ibn Mas'ud, Salim the freed slave of Abu Huhaifa, Ubi Ibn Ka'b and Mu'adh Ibn Jabal'."

١٤٨١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا اسْتَعَارَتْ مِنْ أَسْمَاءَ قِلَادَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا، فَأَدْرَكَتْهُمُ الصَّلَاةُ، فَصَلَّوْا بِغَيْرِ وَضُوءٍ، فَلَمَّا أَتَوا النَّبِيَّ ﷺ شَكَوْا ذَلِكَ إِلَيْهِ فَنَزَلَتْ آيَةُ التَّيَمُّمِ، ثُمَّ ذَكَرَ بَاقِيَ الْحَدِيثِ، وَقَدْ تَقَدَّمَ فِي كِتَابِ التَّيَمُّمِ.

481. It was related that Aisha said that she had borrowed a necklace from Asma and it had been lost. The Messenger of God sent some of his companions out to search for it. While they journeyed the time for prayer became due and they prayed without making ablution. When they returned to the

Prophet (Prayers & peace be upon him) they told him about it. So the verse of taymum was revealed.

١٤٨٢ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ بُعَاثَ يَوْمًا قَدَّمَهُ اللهُ لِرَسُولِه ﷺ، فَقَدِمَ رَسُولُ اللهِ ﷺ وَقَدْ افْتَرَقَ مَلَؤُهُمْ، وَقُتِلَتْ سَرَوَاتُهُمْ وَجُرِّحُوا، فَقَدَّمَهُ اللهُ لِرَسُولِه ﷺ فِى دُخُولِهِمْ فِى الإِسْلاَمِ.

1482. It was related that Aisha said: "The day of Bu'ath was caused by God for the benefit of His Messenger so that when the Messenger of God reached Madinah the tribes of Madinah were divided and their leaders killed or wounded. So God caused the battle for the benefit of His Messenger so that they would embrace Islam."

١٤٨٣ - عَنْ أَبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَوْلاَ الْهِجْرَةُ لَكُنْتُ مِنَ الأَنْصَارِ.

1483. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Had it not been for the migration, I would have been one of the Helpers." Abu Huraira used to say: 'The Prophet (Prayers & peace be upon him) is not unfair. May my parents be redeemed for him, for the Helpers gave him refuge and helped him,' or he said something like that."

١٤٨٤ - عَنْ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: الأَنْصَارُ لاَ يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ، وَلاَ يَبْغُضُهُمْ إِلاَّ مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ.

1484. It was related that Al Bara' said I heard the Prophet (Prayers & peace be upon him) say: "No one loves the Helpers except a believer, and no one hates them except a hypocrite. So

God will love the one who loves them, and He will hate the one who hates them."

١٤٨٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَى النَّبِيُّ ﷺ النِّسَاءَ والصِّبْيَانَ مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ النَّبِيُّ ﷺ مُمْثِلاً، فَقَالَ: اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، قَالَهَا ثَلاَثَ مَرَّاتٍ.

1485. It was related that Anas said: "The Prophet (Prayers & peace be upon him) saw the women and children coming. The Prophet (Prayers & peace be upon him) stood up and said three times: 'By God! You are the dearest of people to me'."

١٤٨٦ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رِوَايَةٍ قَالَ: جَاءَتِ امْرَأَةٌ مِنَ الأَنْصَارِ إِلَى رَسُولِ اللهِ ﷺ، وَمَعَهَا صَبِيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ اللهِ ﷺ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ، مَرَّتَيْنِ.

1486. It was related that Anas Ibn Malik said: "A woman of the Helpers went to the Messenger of God with her son and the Messenger of God spoke to her and said twice: 'By Him in Whose Hands is my life, you are the dearest of people to me'."

١٤٨٧ - عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَتِ الأَنْصَارُ: يَا رَسُولَ اللهِ لِكُلِّ نَبِيٍّ أَتْبَاعٌ، وَإِنَّا قَدِ اتَّبَعْنَاكَ، فَادْعُ اللهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا فَدَعَا بِهِ.

1487. It was related that Zaid Ibn Arqam said that the Helpers said: "O Messenger of God! All the Prophets (peace be upon them) had their followers and we have followed you, so invoke God to allow our followers to be counted with us." So he invoked God for that.

١٤٨٨ - عَنْ أَبِى حُمَيْدٍ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: إِنَّ خَيْرَ دُورِ الأَنْصَارِ، فَذَكَرَ الحَدِيثَ، وَقَدْ تَقَدَّمَ، ثُمَّ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ لِلنَّبِىِّ ﷺ: يَا رَسُولَ اللهِ، خُيِّرَ دُورُ الأَنْصَارِ فَجُعِلْنَا آخِرًا، فَقَالَ: أَوَ لَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ.

1488. It was related that Abu Humaid said that the Prophet (Prayers & peace be upon him) said: "The homes of the Bani Al Najjar are the best of the Helpers homes and thereafter those of the Bani Abd Al Ash-hal, and thereafter those of the Bani Al Harith and thereafter the Bani Sa'ida, and there is good in all the homes of the Helpers." Sa'd Ibn Ubada came behind us and said: 'O Abu Usaid! Can you not see that the Prophet (Prayers & peace be upon him) likened the Helpers and made us the last of them in rank?' Then Sa'd encountered the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! You compared the homes of the Helpers in ranks and you have made us the last.' The Messenger of God said: 'Does it not suffice you that you are among the best?'

١٤٨٩ - عَنْ أُسَيْدِ بْنِ حُضَيْرٍ رَضِىَ اللهُ عَنْهُ، أَنَّ رَجُلاً مِنَ الأَنْصَارِ قَالَ: يَارَسُولَ اللهِ أَلاَ تَسْتَعْمِلُنِى كَمَا اسْتَعْمَلْتَ فُلاَنًا، قَالَ: سَتَلْقَوْنَ بَعْدِى أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِى عَلى الحَوْضِ.

وَفِى رِوَايَةٍ عَنْ أَنَسٍ: وَمَوْعِدُكُمُ الحَوْضُ.

1489. It was related that Usaid Ibn Hudair said that a man from the Helpers said: "O Messenger of God! Will you choose me as you have chosen so and so?" The Prophet (Prayers & peace be upon him) said: 'You will find others given preference to you after me, so have patience until you meet your Lord at the Heavenly Fountain'."

١٤٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ: مَا مَعَنَا إِلاَّ الْمَاءُ، فَقَالَ رَسُولُ اللهِ ﷺ: مَنْ يَضُمُّ أَوْ يُضِيفُ هَذَا؟ فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: أَنَا، فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ اللهِ ﷺ، فَقَالَتْ: مَا عِنْدَنَا إِلاَّ قُوتُ صِبْيَانِي، فَقَالَ: هَيِّئِي طَعَامَكِ، وَأَصْبِحِي سِرَاجَكِ، وَنَوِّمِي صِبْيَانَكِ إِذَا أَرَادُوا عَشَاءً، فَهَيَّأَتْ طَعَامَهَا، وَأَصْبَحَتْ سِرَاجَهَا، وَنَوَّمَتْ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلاَ يُرِيَانِهِ أَنَّهُمَا يَأْكُلاَنِ، فَبَاتَا طَاوِيَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: ضَحِكَ اللهُ اللَّيْلَةَ أَوْ عَجِبَ مِنْ فَعَالِكُمَا، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾.

1490. It was related that Abu Huraira said: "A man went to visit the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) sent an envoy to his wives but they said they did not have anything except water. So the Messenger of God said: 'Who will have this man as his guest?' One of the Helpers said: 'I will.' So he took him to his wife and said to her: 'Be hospitable to the guest of the Messenger of God.' She said: 'We have nothing but the food of my children.' He said: 'Prepare you meal, light your lamp and let your children sleep if they ask for supper.' So she prepared the meal lit her lamp and put her children to sleep, and then they both pretended to eat. But they really slept in hunger. In the morning the Helpers went to the Messenger of God and he said: 'Last night God marveled at what you did.' Then God revealed: "...and prefer others above themselves even though poverty may afflict them and whoever is saved from the greed of his own soul, those they are the ones who prosper." (Surah 59 verse 9)

١٤٩١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ أَبُو بَكْرٍ وَالْعَبَّاسُ رَضِيَ اللهُ عَنْهُمَا بِمَجْلِسٍ مِنْ مَجَالِسِ الأَنْصَارِ وَهُمْ يَبْكُونَ، فَقَالَ: مَا يُبْكِيكُمْ؟ قَالُوا: ذَكَرْنَا مَجْلِسَ النَّبِيِّ ﷺ مِنَّا، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذَلِكَ، قَالَ: فَخَرَجَ النَّبِيُّ ﷺ وَقَدْ عَصَبَ عَلَى رَأْسِهِ حَاشِيَةَ بُرْدٍ، قَالَ: فَصَعِدَ الْمِنْبَرَ، وَلَمْ يَصْعَدْهُ بَعْدَ ذَلِكَ الْيَوْمِ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أُوصِيكُمْ بِالأَنْصَارِ فَإِنَّهُمْ كَرِشِي وَعَيْبَتِي، وَقَدْ قَضَوْا الَّذِي عَلَيْهِمْ وَبَقِيَ الَّذِي لَهُمْ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ.

1491. It was related that Anas Ibn Malik said: "Abu Bakr and Al Abbas passed by a gathering of the Helpers while they were weeping. He asked: 'Why do you weep?' They said: 'We weep because we recall the gatherings of the Prophet (Prayers & peace be upon him) when he was with us'."

١٤٩٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ وَعَلَيْهِ مِلْحَفَةٌ مُتَعَطِّفًا بِهَا عَلَى مَنْكِبَيْهِ، وَعَلَيْهِ عِصَابَةٌ دَسْمَاءُ، حَتَّى جَلَسَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَإِنَّ النَّاسَ يَكْثُرُونَ وَتَقِلُّ الأَنْصَارُ، حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ.

1492. It was related that Ibn Abbas said: "The Messenger of God came out wrapped in a sheet which covered his shoulders and his head was bound with a cloth soaked in oil and he sat upon the pulpit and after glorifying and giving praise to God he said: 'Afterwards the people will continue to increase, but the Helpers will decrease until they will be like salt in food. So whoever of you is the ruler and has the power to harm or benefit the people, he should accept the good of those who do good and excuse those who do wrong'."

١٤٩٣ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ.

1493. It was related that Jabir said: "I heard the Prophet (Prayers & peace be upon him) say: 'The Throne of God shook when Sa'd Ibn Mu'adh died'."

١٤٩٤ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لأُبَيٍّ: إِنَّ اللهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾. قَالَ: وَسَمَّانِي! قَالَ: نَعَمْ، فَبَكَى.

1494. It was related that Anas Ibn Malik said that the Prophet (Prayers & peace be upon him) told Ubai: "God has commanded me to recite to you: "Those who disbelieve..." (Surah 98 verse 1) Ubai said: 'Did he mention my name?' The Prophet (Prayers & peace be upon him) said: 'Yes.' At that Ubai began to weep.

١٤٩٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْه قَالَ: جَمَعَ الْقُرْآنَ على عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ: أُبَيٌّ، وَمُعَاذُ بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ، فَقِيلَ لأَنَسٍ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِي.

1495. It was related that Anas said: "The Qur'an was compiled during the Prophet (Prayers & peace be upon him)'s life time by four, all of them were from the Helpers, Ubai, Mu'adh Ibn Jabal, Abu Zaid and Zaid Ibn Thabit." I asked: 'Who is Abu Zaid?' He said: 'One of my uncles'."

١٤٩٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مَجُوبٌ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِيًا شَدِيدَ الْقِدِّ، يَكْسِرُ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا، وَكَانَ الرَّجُلُ يَمُرُّ وَمَعَهُ الْجَعْبَةُ مِنَ النَّبْلِ،

يَقُولُ: انْثُرْهَا لأبِى طَلْحَةَ، فَأَشْرَفَ النَّبِىُّ ﷺ يَنْظُرُ إلَى الْقَوْمِ، فَيَقُولُ أبُو طَلْحَةَ: يَا نَبِىَّ الله بِأَبِى أنْتَ وَأُمِّى لاَ تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِى دُونَ نَحْرِكَ، وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِى بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُشَمِّرَتَانِ، أَرَى خَدَمَ سُوقِهِمَا، تَنْقُزَانِ الْقِرَبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِى أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَتَمْلآنِهَا ثُمَّ تَجِيئَانِ، فَتُفْرِغَانِهَا فِى أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَىْ أَبِى طَلْحَةَ مَرَّتَيْنِ أَوْ ثَلاَثًا.

1496. It was related that Anas said: "On the day of the Battle of Uhud, the people deserted the Prophet (Prayers & peace be upon him) leaving only Abu Talha protecting him with his shield in front of him. Abu Talha was a powerful and skilled archer who kept his bow taught. That day he broke two or three bows and if anyone passed by with a quiver of arrows the Prophet (Prayers & peace be upon him) would say: 'Tip them out in front of Abu Talha.' When the Prophet (Prayers & peace be upon him) raised his head to look at the enemy, Abu Talha said: 'O Messenger of God! May my parents be redeemed for you! Please do not lift you head up to be seen in case an arrow from the enemy strikes you. Let my neck and chest be wounded instead of yours.' I saw Aisha, the daughter of Abu Bakr and Umm Sulaim carrying their garments up so that I could see their anklets, and they were carrying waterskins in their arms to serve water to the thirsting people and then they would go back and fill them and come again and serve water into the mouths of the people. Abu Talha's sword fell from his hand two or three times that day."

١٤٩٧ - عَنْ سَعْدِ بْنِ سَعْدِ بْنِ أَبِى وَقَّاصٍ رَضِىَ اللهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ لأحَدٍ يَمْشِى عَلَى الأَرْضِ إنَّهُ مِنْ أَهْلِ الجَنَّةِ إلاَّ لِعَبْدِ اللهِ بْنِ سَلاَمٍ، وَفِيهِ نَزَلَتْ: ﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِى إِسْرَائِيلَ﴾ الآيَة.

1497. It was related that Sa'd Ibn Sa'd Ibn Abu Waqqas said: "I never heard the Prophet (Prayers & peace be upon him) say anything about anyone who waked the earth that he is of the People of Paradise except for Abd Allah Ibn Salam, and the verse was revealed about him: "...and a witness from the Children of Israel bears witness to it and believes..." (Surah 46 verse 10)

١٤٩٨ - عَنْ عَبْدِ اللهِ بْنِ سَلاَمٍ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رُؤْيَا عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، رَأَيْتُ كَأَنِّي فِي رَوْضَةٍ ذَكَرَ مِنْ سَعَتِهَا وَخُضْرَتِهَا، وَسَطَهَا عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الأَرْضِ وَأَعْلاَهُ فِي السَّمَاءِ، فِي أَعْلاَهُ عُرْوَةٌ، فَقِيلَ لَهُ: ارْقَهْ، قُلْتُ: لاَ أَسْتَطِيعُ، فَأَتَانِي مِنْصَفٌ، فَرَفَعَ ثِيَابِي مِنْ خَلْفِي، فَرَقِيتُ حَتَّى كُنْتُ فِي أَعْلاَهَا، فَأَخَذْتُ بِالْعُرْوَةِ فَقِيلَ لِي: اسْتَمْسِكْ، فَاسْتَيْقَظْتُ، وَإِنَّهَا لَفِي يَدِي فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ قَالَ: تِلْكَ الرَّوْضَةُ الإِسْلاَمُ وَذَلِكَ الْعَمُودُ عَمُودُ الإِسْلاَمِ، وَتِلْكَ الْعُرْوَةُ الْوُثْقَى فَأَنْتَ عَلَى الإِسْلاَمِ حَتَّى تَمُوتَ، وَذَلِكَ الرَّجُلُ عبد الله بْنُ سَلاَمٍ.

1498. It was related that Abd Allah Ibn Salam said: "During the Prophet's (Prayers & peace be upon him) lifetime I had a vision which I related to him, in which I saw myself in a garden." He described its breadth and foliage and he said: 'In the centre of it there was an iron post whose base was fixed to the earth and whose top was in the sky, and upon the top was a ring and I was told to climb it. I said: 'I can not" Then a servant came and lifted my clothes from the back and I climbed up until I reached the top. Then I grasped the ring and I was told to hold it tightly. Then I awoke and I felt as if the handle was still in my hand. I related this to the Prophet (Prayers & peace be upon him) and he said: 'The garden is Islam, and the ring is the Most Trustworthy handhold. So you will remain a Muslim until you die'."

١٤٩٩ - عَن عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ الـنَّبِيِّ ﷺ، ما غِرْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلاَّ خَدِيجَةَ، فَيَقُولُ: إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ.

1499. It was related that Aisha said: "I was not jealous of any of the wives of the Prophet (Prayers & peace be upon him) as much as I was of Khadija although I never saw her, but the Prophet (Prayers & peace be upon him) used to mention her often, and even when he slaughtered a sheep he used to cut its parts and send them to the lady friends of Khadija. Sometimes I said to him: 'You regard Khadija as if there is no woman on the earth except her.' He used to say: 'Khadija was this or that, and I had children from her'."

١٥٠٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أَتى جِبْرِيـلُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ هذِهِ خَدِيجَةُ قَدْ أَتَتْ، مـعـها إِنَاءٌ فِيـه إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلاَمَ مِنْ رَبِّهَا وَمِنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لاَ صَخَبَ فِيهِ وَلاَ نَصَبَ.

1500. It was related that Abu Huraira said: "Gabriel came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Khadija is coming to you with a dish of meat soup. When she arrives, salute her on behalf of her Lord and on my behalf, and tell her the good tidings of a palace in Paradise where there will be no noise or distress."

١٥٠١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهُ قَالت: اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِد أُخْتُ خَدِيـجَةَ عَلَى رَسُولِ اللهِ ﷺ، فَعَرَفَ اسْتِـئذَانَ خَدِيجَةَ، فَارْتَاعَ لِذلكَ فَقَالَ: اللَّهُمَّ هَالَةَ، قَالَتْ:

فَغِرْتُ، فَقُلْتُ: مَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشِّدْقَيْنِ، هَلَكَتْ فِى الدَّهْرِ، قَدْ أَبْدَلَكَ اللهُ خَيْرًا مِنْهَا.

1501. It was related that Aisha said: "Hala bint Khuwailid, the sister of Khadija, asked the Prophet's (Prayers & peace be upon him) permission to enter. At that the Prophet (Prayers & peace be upon him) remembered the way Khadija used to ask permission and he was sorrowful. He said: 'O God! Hala!' So I was jealous and said: 'What makes you recall an old woman of Quraish with sore gums who passed away long ago, and whom God has replaced with someone better?'

١٥٠٢ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: جَاءَتْ هِنْدٌ بِنْتُ عُتْبَةَ فَقَالَتْ: يَا رَسُولَ اللهِ، ما كَانَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِبَاءٍ، أَحَبُّ إِلَىَّ أَنْ يَذِلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الأَرْضِ مِنْ أَهْلِ خِبَاءٍ، أَحَبُّ إِلَىَّ أَنْ يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ، قَالَ: وَأَيْضًا وَالَّذِى نَفْسِى بِيَدِهِ، وَبَاقِى الحَدِيثِ قَدْ تَقَدَّمَ.

1502. It was related that Aisha said: "Hind Bint Utba came and said: 'O Messenger of God! There was no family on the face of the earth that I wished to see degraded more than yours, but today there is no family I wish to see honoured more than yours.' The Prophet (Prayers & peace be upon him) said: 'I thought the same, by Him in Whose Hand is my life!' She said: 'O Messenger of God! Abu Sufyan is a miser, so is if wrong for me to take from his property to feed my children?' He said: 'I do not permit it except that you take only your needs in what is fair and reasonable'."

١٥٠٣ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا، أَنَّ النَّبِىَّ ﷺ لَقِىَ زَيْدَ بْنَ عَمْرِو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ قَبْلَ أَنْ يَنْزِلَ عَلَى النَّبِىِّ ﷺ الْوَحْىُ، فَقُدِّمَتْ إِلَى النَّبِىِّ ﷺ سُفْرَةٌ،

فَأَبَـى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قَالَ زَيْدٌ: إِنِّي لَسْتُ آكُلُ مِمَّا تَذْبَحُونَ علـى أَنْصَابِكُمْ، وَلاَ آكُلُ إلا ما ذُكِرَ اسْمُ الله عَلَيْه، وَأَنَّ زَيْدَ بْنَ عَمْرو كـانَ يَعِيبُ على قُرَيْشٍ ذَبَائِحَهُمْ، وَيَقُولُ: الشَّاةُ خَلَقَهَا اللهُ، وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ الْمَاءَ، وَأَنْبَتَ لَهَا مِنَ الأَرْضِ، ثُمَّ تَذْبَحُونَها على غَيْرِ اسْمِ الله إِنْكارًا لِذلكَ وَإِعْظَامًا له.

1503. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) encountered Zaid Ibn Amr Ibn Nufail at the valley of Baldah before the Prophet (Prayers & peace be upon him) had received any Revelation. The Prophet (Prayers & peace be upon him) was offered a meal but he refused to eat it. Then he said: 'I do not eat that which you slaughter in the name of idols, I eat only such things as have had the Name of God pronounced upon them at the time of slaughter. Zaid Ibn Amr used to criticise the Quraish in the manner in which they slaughtered their animals and say: 'God has created sheep and He has sent the water for them from the sky, and He has caused the grass to grow for them from the earth, but you slaughter them in other than the Name of God. He used to say that because he scorned their practice and saw it as an abhorrent thing.

١٥٠٤ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: ألاَ مَنْ كانَ حالِفًا فَلاَ يَحْلِفْ إلاَّ بالله، فَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا، فَقَالَ: لاَ تَحْلِفُوا بِآبَائِكُمْ.

1504. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever needs to swear an oath, he should swear by God alone." As Quraish used to swear by their fathers, so he said: "Do not swear by your fathers."

١٥٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللهَ بَاطِلُ

وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ.

1505. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The truest word spoken by a poet was that of Labid. 'But all things are false other than God and Umaiya Ibn Abi Al Salt was almost going to embrace Islam'."

باب مبعث النبي ﷺ

*** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ، بْنِ قُصَيٍّ، بْنِ كِلاَبٍ، بْنِ مُرَّةَ، بْنِ كَعْبٍ، بْنِ لُؤَيٍّ، بْنِ غَالِبٍ، بْنِ فِهْرٍ، بْنِ مَالِكٍ، بْنِ النَّضْرِ، بْنِ كِنَانَةَ، ابْنِ خُزَيْمَةَ، بْنِ مُدْرِكَةَ، بْنِ إِلْيَاسَ، بْنِ مُضَرَ، بْنِ نِزَارٍ، بْنِ مَعَدِّ، بْنِ عَدْنَانَ.

The Chapter of the Prophet's (Prayers & peace be upon him) Mission

Mohammed bin Abd Allah bin Abd Al Muttalib bin Hashim bin Abd Manaf bin Qusai bin Kilab bin Murrah bin Ka'b bin Luai bin Ghalib bin Fahr bin Malik bin Al Nadr bin Kinanah bin Khuzaimah bin Mudrikah bin Elyas bin Mudar bin Nazar bin M'ad bin Adnan.

١٥٠٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أُنْزِلَ على النَّبِيِّ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَهَاجَرَ إِلى الْمَدِينَةِ فَمَكَثَ بِهَا عَشْرَ سِنِينَ، ثُمَّ تُوُفِّي ﷺ.

1506. It was related that Ibn Abbas said: "The Messenger of God received Divine Inspiration at the age of forty. He stayed in Makkah for thirteen years and then was commanded to migrate to Madinah where he stayed for ten years until he died."

١٥٠٧ - عَنِ ابْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا، وَقَدْ سُئِلَ عَنْ أَشَدِّ مَا صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ ﷺ، قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ

أَبِى مُعَيْطٍ فَوَضَعَ ثَوْبَهُ فِى عُنُقِه، فَخَنَقَهُ خَنْقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِمَنْكِبِه وَدَفَعَهُ عَنِ النَّبِىِّ ﷺ وَقَالَ: ﴿أَتَقْتُلُونَ رَجُلاً أَن يَقُولَ رَبِّىَ اللَّهُ﴾ الآية.

1507. It was related that Urwas Ibn Al Zubair said: "I asked Ibn Amr Ibn Al As: 'What was the worst thing the unbelievers did to the Prophet (Prayers & peace be upon him).' He said: 'The Prophet (Prayers & peace be upon him) was praying at the Hijr of the Ka'ba when Uqba Ibn Abi Mu'ait came and strung his garment around the neck of the Prophet (Prayers & peace be upon him) and tried to throttle him brutally. Abu Bakr came and grabbed his shoulder and flung him away from the Prophet (Prayers & peace be upon him) saying: 'Do you seek to kill a man only because he says: 'My Lord is God'?"

١٥٠٨ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ، وَقَدْ سُئِلَ مَنْ آذَنَ النَّبِىَّ ﷺ بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ، فَقَالَ: إِنَّهُ آذَنَتْ بِهِمْ شَجَرَةٌ.

1508. It was related that Abd Allah Ibn Masoud was asked: "Who told the Prophet (Prayers & peace be upon him) about the Jinn at night when they listened to the Qur'an?" He said: "Your father told me that a tree told the Prophet (Prayers & peace be upon him) of them."

١٥٠٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ كَانَ يَحْمِلُ مَعَ النَّبِىِّ ﷺ إِدَاوَةً لِوَضُوئِه وَحَاجَتِه قَدْ تَقَدَّمَ.

وَزَادَ فِى هذِه الرِّوَايَةِ قَوْلَهُ ﷺ: إِنَّهُ أَتَانِى وَفْدُ جِنٍّ نَصِيبِينَ، وَنِعْمَ الْجِنُّ، فَسَأَلُونِى الزَّادَ. فَدَعَوْتُ اللهَ لَهِمْ أَنْ لاَ يَمُرُّوا بِعَظْمٍ وَلاَ رَوْثَةٍ إِلاَّ وَجَدُوا عَلَيْهَا طَعَامًا.

1509. It was related that Abu Huraira said that he was with the Prophet (Prayers & peace be upon him) carrying a pot of wa-

ter for his ablution and for washing his privy parts. As he was carrying it and following behind him the Prophet (Prayers & peace be upon him) said: "Who is there?" He said: "I am Abu Huraira." The Prophet (Prayers & peace be upon him) said: "Fetch me stones to clean my privy parts with and do not bring any bones or animal dung." Abu Huraira continued: "So I brought some stones and carried them in the edge of my garment until I placed them at his side and left. When he had finished I walked with him and said: "Why not the bone or the animal dung?" He said: "They are the food of the Jinn. The envoy of the Jinn of Nasibin came to me, how nice those Jinn were, and asked me for the leftovers of the human food. I invoked God for them that they would never pass by a bone or animal dung without finding food on it."

١٥١٠ - عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَدِمْتُ مِنَ الحَبَشَةِ وَأَنَا جُوَيْرِيَةٌ، فَكَسَانِي رَسُولُ اللهِ ﷺ خَمِيصَةً لَهَا أَعْلاَمٌ فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُ الأَعْلاَمَ بِيَدِهِ وَيَقُولُ: سَنَاهْ سَنَاهْ.

1510. It was related that Umm Khalid bint Khalid said: "I was a young girl when I came from Ethiopia and the Messenger of God made me wear a patterned sheet. The Messenger of God rubbed his hands over the pattern saying: 'Good! Good!' "

١٥١١ - عَنِ العَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَ عَنْ عَمِّكَ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْلاَ أَنَا لَكَانَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ.

1511. It was related that Al Abbas Ibn Abd Al Muttalib said that he told the Prophet (Prayers & peace be upon him): "You have been no help to your uncle, by God, he was protective

towards you and was angered on your behalf." The Prophet (Prayers & peace be upon him) said: "He is in a shallow fire and if it had not been for me he would have been in the deepest part of the Fire."

١٥١٢ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ وَذُكِرَ عِنْدَهُ عَمُّهُ، فَقَالَ: لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ، يَبْلُغُ كَعْبَيْهِ يَغْلِي مِنْهُ دِمَاغُهُ.

1512. It was related that Abu Sa'id Al Khudri said that he heard the Prophet (Prayers & peace be upon him) say when his uncle was mentioned by someone: "My intercession may help him on the Day of Resurrection so that he may be cast into a shallow fire which reaches only to his ankles making his brain boil."

١٤١٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: لَمَّا كَذَّبَنِي قُرَيْشٌ، قُمْتُ فِي الْحِجْرِ، فَجَلاَ اللهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ.

1513. It was related that Jabir Ibn Abd Allah said that he heard the Messenger of God say: "When Quraish disbelieved in me, I rose up in Al Hijr and God showed me Jerusalem, and I described it to them as I looked at it."

١٥١٤ - عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللهُ عَنْهُمَا أَنَّ نَبِيَّ اللهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِيَ بِهِ، قَالَ: بَيْنَمَا أَنَا فِي الحَطِيمِ، وَرُبَّمَا قَالَ فِي الْحِجْرِ، مُضْطَجِعًا إِذْ أَتَانِي آتٍ فَقَدَّ قَالَ، وَسَمِعْتُهُ يَقُولُ: فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ، قَالَ الرَّاوِي: مِن ثُغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ، فَاسْتَخْرَجَ قَلْبِي، ثُمَّ أُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ، ثُمَّ أُعِيدَ، ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ، أَبْيَضَ، قَالَ الرَّاوِي: وَهُوَ

الْبُرَاقُ يَضَعُ خَطْوَهُ عِنْدَ أَقْصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ، فَانْطَلَقَ بِي جِبْرِيلُ، حَتَّى أَتَى السَّمَاءَ الدُّنْيَا، فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ، فَفَتَحَ، فَلَما خَلَصْتُ فَإِذَا فِيهَا آدَمُ، فَقَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ، فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ، فَفَتَحَ، فَلَمَّا خَلَصْتُ إِذَا يَحْيَى وَعِيسَى وَهُمَا ابْنَا الْخَالَةِ، قَالَ: هَذَا يَحْيَى وَعِيسَى فَسَلِّمْ عَلَيْهِمَا، فَسَلَّمْتُ، فَرَدَّا، ثُمَّ قَالاَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ، فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ، ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ: ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ، فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا إِدْرِيسُ، قَالَ: هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ، فَاسْتَفْتَحَ، قِيلَ: مَنْ هذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هذَا هَارُونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ، ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ، فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا مُوسَى، قَالَ: هذَا مُوسَى فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ، ثُمَّ قَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، فَلَما تَجَاوَزْتُ بَكَى، قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبْكِي لأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّنْ

يَدْخُلُهَا مِنْ أُمَّتِى، ثُمَّ صَعِدَ بِى إِلى السَّمَاءِ السَّابِعَةِ، فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ، فَإِذَا إِبْرَاهِيمُ، قَالَ: هذَا أَبُوكَ إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلاَمَ، فَقَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِىِّ الصَّالِحِ، ثُمَّ رُفِعَتْ لِى سِدْرَةُ الْمُنْتَهى، فَإِذَا نَبِقُهَا مِثْلُ قِلاَلِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ، قَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ، نَهْرَانِ ظَاهِرَانِ، وَنَهْرَانِ بَاطِنَانِ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِى الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ، ثُمَّ رُفِعَ لِى الْبَيْتُ الْمَعْمُورُ، فَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، ثُمَّ أُتِيتُ بِإِنَاءٍ مِنْ خَمْرٍ، وَإِنَاءٍ مِنْ لَبَنٍ، وَإِنَاءٍ مِنْ عَسَلٍ، فَأَخَذْتُ اللَّبَنَ، فَقَالَ: هِىَ الْفِطْرَةُ الَّتِى أَنْتَ عَلَيْهَا وَأُمَّتُكَ، ثُمَّ فُرِضَتْ عَلَىَّ الصَّلَوَاتُ، خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، قَالَ: فَرَجَعْتُ فَمَرَرْتُ على مُوسَى، فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، وَإِنِّى وَاللهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِى إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةَ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنِّى عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّى عَشْرًا فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّى عَشْرًا فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ قَالَ: إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّى قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِى إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ، قُلْتُ: سَأَلْتُ رَبِّى حَتَّى اسْتَحْيَيْتُ وَلَكِنْ أَرْضَى وَأُسَلِّمُ، قَالَ: فَلَمَّا جَاوَزْتُ نَادَانِى مُنَادٍ، أَمْضَيْتُ فَرِيضَتِى، وَخَفَّفْتُ عَنْ عِبَادِى، وَقَدْ تَقَدَّمَ حَدِيثُ الإِسْرَاءِ عَنْ أَنَسٍ فِى أَوَّلِ كِتَابِ الصَّلاَةِ، وَفِى كُلٍّ وَاحِدٍ مِنْهُمَا مَا لَيْسَ فِى الآخَرِ.

1514. It was related that Malik Ibn Sa'sa'a said that the Messenger of God described his Night Journey to them saying: "I was

lying in Al Hatim or Al Hijr when all of a sudden someone ap peared before me and cut my body open from here to here." said to Al Jurud who was beside me: 'What does he mean? He said: 'He means from his throat to his groin,' or 'from the top of his chest.' The Prophet (Prayers & peace be upon him said: 'He took out my heart and a server full of Faith was brought to me and my heart was washed and filled with i and restored to its place. Then a white creature smaller than a mule but bigger than a donkey was brought to me.' Al Jaruc asked: 'Was it the Buraq, O Abu Hamza?' I said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'The animals gait extended to the furthest point within its sight. I was carried upon it and Gabriel came with me until we reached the nearest Heaven. When he asked for its gate to be opened it was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has Mohammed been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the first Heaven where I saw Adam. Gabriel said: 'This is your father Adam, salute him. So I saluted him and he returned my salutation and said: 'You are welcome O pious son and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the second Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the second Heaven where I saw John and Jesus. 'Salute them. So I gave them my salutation and they both returned it and

said: 'You are welcome, O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the third Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the third Heaven where I saw Joseph. Gabriel said: 'This is Joseph, salute him.' So I gave him my salutation and he returned it and said: 'You are welcome, O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the fourth Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an honourable visitor he is!' The gate was opened and I went into the fourth Heaven where I saw Idris. Gabriel said: 'Salute him.' So I gave him my salutation and he returned it and said: 'You are welcome O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the fifth Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' Then it was said: 'He is welcome, what an excellent visitor he is!' So I went into the fifth Heaven where I saw Aaron. Gabriel said: 'Salute him.' So I gave him my salutation and he returned it and said: 'You are welcome O pious brother and pious Prophet.' Then Gabriel ascended with me and asked for the gate of the sixth Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It

was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' It was said: 'He is welcome, what an honourable visitor he is!' Then I went into the sixth Heaven where I saw Moses. Gabriel said: 'Salute him.' So I gave him my salutation and he returned it and said: 'You are welcome, O pious brother and pious Prophet.' When I left him, he wept. It was asked: 'Why are you weeping?' Moses said: 'I am weeping because there has been a young man sent after me whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me and asked for the gate of the seventh Heaven to be opened. It was said: 'Who is it?' Gabriel said: 'Gabriel.' It was said: 'Who is with you?' Gabriel said: 'Mohammed.' It was said: 'Has he been summoned?' Gabriel said: 'Yes.' It was said: 'He is welcome, what an honourable visitor he is!' So I went into the seventh Heaven where I saw Abraham. Gabriel said: 'This is your father, salute him.' So I gave him my salutation and he returned it and said: 'You are welcome, O pious son and pious Prophet.' Then I was lifted to the furthest Lote Tree, I saw its fruits which looked like the jars of Hajr and its leaves as big as the ears of elephant. Gabriel said: 'This is the Lote Tree of the furthest Limit.' There were four rivers, two were visible and two were invisible. I asked: 'What are these rivers O Gabriel?' He said: 'They are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then I was shown the Sacred House and one container of wine and another of milk and a third of honey were brought to me. I took the milk. Gabriel said: 'This is the Religion of Islam which you and your followers are upon.' Then the prayers were enjoined upon me, they were fifty

prayers every day. As I returned I passed Moses who said: 'What have you been commanded to do?' I said: 'I have been commanded to pray fifty times every day.' Moses said: 'Your followers will not be able to prayer fifty times every day, by God, I have tried people before you, and even though I made every effort with Bani Israel, it was to no avail, so go back to your Lord and ask for it to be reduced.' So I went back and God Almighty reduced the prayers to ten. Then I encountered Moses again, and he repeated the same as he had said the first time. So I went back to God and He reduced the prayers by another ten. When I encountered Moses he repeated it again. I went back to God and He commanded me to observe ten prayers a day. When I encountered Moses he repeated the same, so I returned to God and He commanded that I observe five prayers a day. When I returned to Moses he said: 'What have you been commanded?' I said: 'I have been commanded to observe five prayers every day.' He said: 'Your followers will not be able to pray five times every day.' He said: 'I have tried people before you and I made every effort with Bani Israel, so go back to your Lord and ask for it to be reduced.' I said: 'I have asked so much of my Lord I feel shy to ask anymore. But now I am content and submit to God's Command.' When I left I heard a voice saying: 'I have passed My Command and have lightened the burden upon My worshippers'."

١٥١٥ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّ أَرَيْنَاكَ إِلاَّ فِتْنَةً لِلنَّاسِ﴾ قَالَ: هِيَ رُؤْيَا عَيْنٍ أُرِيهَا رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْ الْمَقْدِسِ قَالَ: ﴿وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ﴾ هِيَ شَجَرَةُ الزَّقُّومِ.

1515. It was related that Ibn Abbas said that God Almighty said "...and We made you the vision which We showed you bu as a test for the people..." (Surah 17 verse 60)

١٥١٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: تَزَوَّجَنِى النَّبِىُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، تَدِمْنَا الْمَدِينَةَ، فَنَزَلْنَا فِى بَنِى الحَارِثِ بْنِ الخَزْرَجِ، فَوُعِكْتُ، فَتَمَزَّقَ شَعْرِى فَوَفَى جُمَيْمَةً، فَأَتَتْنِى أُمِّى أُمُّ رُمَانُ، وَإِنِّى لَفِى أُرْجُوحَةٍ وَمَعِى صَوَاحِبُ لِى، فَصَرَخَتْ بِى، أَتَيْتُهَا لاَ أَدْرِى مَا تُرِيدُ بِى، فَأَخَذَتْ بِيَدِى حَتَّى أَوْقَفَتْنِى عَلَى بَابِ الدَّارِ، وَإِنِّى لأَنْهَجُ حَتَّى سَكَنَ بَعْضُ نَفَسِى، ثُمَ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِى وَرَأْسِى، ثُمَّ أَدْخَلَتْنِى الدَّارَ، فَإِذَا نِسْوَةٌ مِنَ الأَنْصَارِ فِى الْبَيْتِ، فَقُلْنَ عَلَى الْخَيْرِ وَالْبَرَكَةِ وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمَتْنِى إِلَيْهِنَّ، فَأَصْلَحْنَ مِنْ شَأْنِى، فَلَمْ يَرُعْنِى إِلاَّ رَسُولُ اللهِ ﷺ ضُحًى، فَأَسْلَمَتْنِى إِلَيْهِ وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

1516. It was related that Aisha said: "I was a girl of six when th Prophet (Prayers & peace be upon him) married me, we wei to Madinah and stayed at the house of Bani Al Harith Ib Khazraj. Then I became ill and my hair fell out. Later my ha re-grew and my mother, Umm Ruman, came to me as I playe on a swing with my girlfriends. She summoned me and went to her unaware of what she wanted. She held my har and made me stand in the doorway of the house. I was out (breath and when I could breathe normally she took son water and wiped my face and head with it. Then she took n into the house. I saw some women of the Helpers inside ar they said: 'Congratulation and God's Blessing and good fo tune upon you.' Then she left me with them and they readie me. Suddenly the Messenger of God came to me before noc and my mother handed me over to him and I was a girl nine years at that time."

١٥١٧ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا: أُرِيتُكِ فِي الْمَنَامِ مَرَّتَيْنِ، أَرَى أَنَّكِ فِي سَرَقَةٍ مِنْ حَرِيرٍ، وَيُقَالُ: هذهِ امْرَأَتُكَ فَأَكْشِفُ عَنْهَا فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُ هذَا مِنْ عِنْدِ اللهِ يُمْضِه.

1517. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said to her: "I have been shown you twice in a vision. I saw you depicted upon a piece of silk and it was said to me: 'This is your wife.' When I unwrapped the picture, I saw that it was you. I said: 'If this is from God it will come to pass'."

١٥١٨ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ اللهُ عَنْهَا قَالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ قَطُّ إِلا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلاَّ يَأْتِينَا فِيهِ رَسُولُ اللهِ ﷺ طَرَفَي النَّهَارِ: بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتُلِيَ الْمُسْلِمُونَ خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى إِذَا بَلَغَ بَرْكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ، وَهُوَ سَيِّدُ الْقَارَةِ، فَقَالَ: أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي فَأُرِيدُ أَنْ أَسِيحَ فِي الأَرْضِ وَأَعْبُدَ رَبِّي، فَقَالَ ابْنُ الدَّغِنَةِ: فَإِنَّ مِثْلَكَ لاَ يَخْرُجُ وَلاَ يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلى نَوَائِبِ الْحَقِّ، فَأَنَا لَكَ جَارٌ ارْجِعْ، وَاعْبُدْ رَبَّكَ بِبَلَدِكَ فَرَجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ، فَقَالَ لَهُمْ إِنَّ أَبَا بَكْرٍ لاَ يَخْرُجُ مِثْلُهُ وَلاَ يُخْرَجُ، أَتُخْرِجُونَ رَجُلاً يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَلَمْ تُكَذِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ، وَقَالُوا لاِبْنِ الدَّغِنَةِ: مُرْ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيُصَلِّ فِيهَا وَلْيَقْرَأْ مَا شَاءَ وَلاَ يُؤْذِينَا بِذلِكَ، وَلاَ يَسْتَعْلِنْ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لأَبِي بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ، وَلاَ يَسْتَعْلِنُ بِصَلاَتِهِ وَلاَ يَقْرَأُ فَيَنْقَذِفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ وَهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلاً بَكَّاءً، لاَ يَمْلِكُ عَيْنَيْهِ إِذَا قَرَأَ الْقُرْآنَ، وَأَفْزَعَ ذلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ

فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ، فَقَدِمَ عَلَيْهِمْ، فَقَالُوا: إِنَّا كُنَّا أَجَرْنَا أَبَا بَكْرٍ بِجِوَارِكَ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ فَأَعْلَنَ الصَّلاَةَ وَالْقِرَاءَةَ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا فَانْهَهُ، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ على أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَ، وَإِنْ أَبَى إِلاَّ أَنْ يُعْلِنَ بِذَلِكَ، فَسَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقِرِّينَ لأَبِي بَكْرٍ الاسْتِعْلاَنَ، قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّغِنَةِ إِلَى أَبِي بَكْرٍ، فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَإِمَّا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِمَّا أَنْ تُرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لاَ أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ، فَقَالَ أَبُو بَكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارَكَ، وَأَرْضَى بِجِوَارِ اللهِ عَزَّ وَجَلَّ، وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لاَبَتَيْنِ، - وَهُمَا الْحَرَّتَانِ - فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ الْمَدِينَةِ، وَرَجَعَ عَامَّةُ مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قِبَلَ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: عَلَى رِسْلِكَ فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي، فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ وَأُمِّي؟ قَالَ: نَعَمْ، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ، وَرَقَ السَّمُرِ - وَهُوَ الْخَبَطُ - أَرْبَعَةَ أَشْهُرٍ، قَالَتْ عَائِشَةُ: فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ، قَالَ قَائِلٌ لأَبِي بَكْرٍ: هَذَا رَسُولُ اللهِ ﷺ مُتَقَنِّعًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلاَّ أَمْرٌ، قَالَتْ عَائِشَةُ: فَجَاءَ رَسُولُ اللهِ ﷺ، فَاسْتَأْذَنَ، فَأُذِنَ لَهُ، فَدَخَلَ فَقَالَ النَّبِيُّ ﷺ لأَبِي بَكْرٍ: أَخْرِجْ مَنْ عِنْدَكَ، فَقَالَ أَبُو بَكْرٍ: الصُّحْبَةَ بِأَبِي أَنْتَ يَا رَسُولَ اللهِ؟ قَالَ رَسُولُ اللهِ ﷺ: نَعَمْ، قَالَ أَبُو بَكْرٍ: فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللهِ إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ، قَالَ رَسُولُ اللهِ ﷺ: بِالثَّمَنِ، قَالَتْ عَائِشَةُ: فَجَهَّزْنَاهُمَا أَحَثَّ الْجِهَازِ، وَصَنَعْنَا لَهُمَا سُفْرَةً فِي جِرَابٍ، فَقَطَعَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا، فَرَبَطَتْ بِهِ عَلَى فَمِ الْجِرَابِ، فَبِذَلِكَ سُمِّيَتْ ذَاتَ النِّطَاقَيْنِ، قَالَتْ: ثُمَّ لَحِقَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ، فَكَمَنَا فِيهِ ثَلاَثَ لَيَالٍ، يَبِيتُ عِنْدَهُمَا عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ، وَهُوَ غُلاَمٌ شَابٌّ ثَقِفٌ لَقِنٌ، فَيُدْلِجُ مِنْ عِنْدِهِمَا بِسَحَرٍ، فَيُصْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ، فَلاَ يَسْمَعُ أَمْرًا يُكْتَادَانِ

به إلاَّ وعَاهُ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذلكَ حينَ يَخْتَلِطُ الظَّلاَمُ، وَيَرْعَى عَلَيْهِمَا عامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِى بَكْرٍ، مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا عَلَيْهِمَا حينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ، فَيَبِيتَانِ فِى رِسْلٍ، وَهُوَ لَبَنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا، حَتَّى يَنْعِقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِغَلَسٍ، يَفْعَلُ ذلكَ فى كُلِّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِى الثَّلاَثِ، وَاسْتَأْجَرَ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ رَجُلاً مِنْ بَنِى الدِّيلِ، وَهُوَ مِنْ بَنِى عَبْدِ بْنِ عَدِىٍّ، هَادِيًا خِرِّيتًا، وَالْخِرِّيتُ الْمَاهِرُ بِالْهِدَايَةِ، قَدْ غَمَسَ حِلْفًا فِى آلِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِىِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ، فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَالدَّلِيلُ، فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ، قالَ سُرَاقَةُ بْنُ جُعْشُمٍ: جَاءَنَا رُسُلُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ فِى رَسُولِ اللهِ ﷺ وَأَبِى بَكْرٍ دِيَةَ كُلِّ وَاحِدٍ مِنْهُمَا لِمَنْ قَتَلَهُ أَوْ أَسَرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فى مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِى بَنِى مُدْلِجٍ، إِذْ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ عَلَيْنَا، وَنَحْنُ جُلُوسٌ، فَقَالَ: يَا سُرَاقَةُ إِنِّى قَدْ رَأَيْتُ آنفًا أَسْوِدَةً بِالسَّاحِلِ أُرَاهَا مُحَمَّدًا وَأَصْحَابَهُ، قَالَ سُرَاقَةُ: فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلاَنًا وَفُلاَنًا انْطَلَقُوا بِأَعْيُنِنَا، ثُمَّ لَبِثْتُ فِى الْمَجْلِسِ سَاعَةً، ثُمَّ قُمْتُ فَدَخَلْتُ، فَأَمَرْتُ جَارِيَتِى أَنْ تَخْرُجَ بِفَرَسِى، وَهِىَ مِنْ وَرَاءِ أَكَمَةٍ فَتَحْبِسَهَا عَلَىَّ، وَأَخَذْتُ رُمْحِى فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَخَطَطْتُ بِزُجِّهِ الأَرْضَ وَخَفَضْتُ عَالِيَهُ، حَتَّى أَتَيْتُ فَرَسِى، فَرَكِبْتُهَا فَرَفَعْتُهَا تُقَرِّبُ بِى، حَتَّى دَنَوْتُ مِنْهُمْ فَعَثَرَتْ بِى فَرَسِى، فَخَرَرْتُ عَنْهَا فَقُمْتُ فَأَهْوَيْتُ يَدِى إِلَى كِنَانَتِى، فَاسْتَخْرَجْتُ مِنْهَا الأَزْلاَمَ فَاسْتَقْسَمْتُ بِهَا، أَضُرُّهُمْ أَمْ لاَ، فَخَرَجَ الَّذِى أَكْرَهُ، فَرَكِبْتُ فَرَسِى وَعَصَيْتُ الأَزْلاَمَ، تُقَرِّبُ بِى حَتَّى إِذَا سَمِعْتُ قِرَاءَةَ رَسُولِ اللهِ ﷺ، وَهُوَ لاَ يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الالْتِفَاتَ، سَاخَتْ يَدَا فَرَسِى فِى الأَرْضِ، حَتَّى بَلَغَتَا الرُّكْبَتَيْنِ، فَخَرَرْتُ عَنْهَا، ثُمَّ زَجَرْتُهَا، فَنَهَضَتْ، فَلَمْ تَكَدْ تُخْرِجُ يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لأَثَرِ يَدَيْهَا عُثَانٌ سَاطِعٌ فِى السَّمَاءِ مِثْلُ الدُّخَانِ فَاسْتَقْسَمْتُ بِالأَزْلاَمِ، فَخَرَجَ الَّذِى أَكْرَهُ، فَنَادَيْتُهُمْ بِالأَمَانِ، فَوَقَفُوا فَرَكِبْتُ فَرَسِى حَتَّى جِئْتُهُمْ، وَوَقَعَ فِى نَفْسِى حِينَ لَقِيتُ مَا لَقِيتُ مِنَ الحَبْسِ عَنْهُمْ، أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللهِ - ﷺ، فَقُلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ الدِّيَةَ، وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ بِهِمْ، وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ، فَلَمْ يَرْزَآنِى وَلَمْ يَسْأَلاَنِى، إِلاَّ أَنْ قَالاَ أَخْفِ عَنَّا

فَسَأَلْتُهُ أَنْ يَكْتُبَ لِى كِتَابَ أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فُهَيْرَةَ فَكَتَبَ فِى رُقْعَةٍ مِنْ أَدِيمٍ ثُمَّ مَضَى رَسُولُ اللهِ ﷺ فَلَقِىَ الزُّبَيْرَ فِى رَكْبٍ مِنَ الْمُسْلِمِينَ، كَانُوا تُجَارًا قَافِلِينَ مِنَ الشَّامِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بَيَاضٍ، وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللهِ ﷺ مِنْ مَكَّةَ فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى الْحَرَّةِ فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ، فَانْقَلَبُوا يَوْمًا بَعْدَمَا أَطَالُوا انْتِظَارَهُمْ، فَلَمَّا أَوَوْا إِلَى بُيُوتِهِمْ، أَوْفَى رَجُلٌ مِنْ يَهُودَ عَلَى أُطُمٍ مِنْ آطَامِهِمْ، لأَمْرٍ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ، فَلَمْ يَمْلِكِ الْيَهُودِىُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعْشَرَ الْعَرَبِ هَذَا جَدُّكُمُ الَّذِى تَنْتَظِرُونَ، فَثَارَ الْمُسْلِمُونَ إِلَى السِّلاَحِ فَتَلَقَّوْا رَسُولَ اللهِ ﷺ بِظَهْرِ الْحَرَّةِ، فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِى بَنِى عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الاِثْنَيْنِ مِنْ شَهْرِ رَبِيعٍ الأَوَّلِ، فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ وَجَلَسَ رَسُولُ اللهِ ﷺ صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الأَنْصَارِ، مِمَّنْ لَمْ يَرَ رَسُولَ اللهِ ﷺ يُحَيِّى أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ اللهِ ﷺ فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللهِ ﷺ عِنْدَ ذَلِكَ، فَلَبِثَ رَسُولُ اللهِ ﷺ فِى بَنِى عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً، وَأُسِّسَ الْمَسْجِدُ الَّذِى أُسِّسَ عَلَى التَّقْوَى، وَصَلَّى فِيهِ رَسُولُ اللهِ ﷺ ثُمَّ رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِى مَعَهُ النَّاسُ حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ، وَهُوَ يُصَلِّى فِيهِ يَوْمَئِذٍ رِجَالٌ مِنَ الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ لِسُهَيْلٍ وَسَهْلٍ، غُلاَمَيْنِ يَتِيمَيْنِ فِى حَجْرِ أَسْعَدَ بْنِ زُرَارَةَ، فَقَالَ رَسُولُ اللهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: هَذَا إِنْ شَاءَ اللهُ الْمَنْزِلُ، ثُمَّ دَعَا رَسُولُ اللهِ ﷺ الْغُلاَمَيْنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالاَ: نَهَبُهُ لَكَ يَا رَسُولَ اللهِ ﷺ، فَأَبَى رَسُولُ اللهِ ﷺ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ مِنْهُمَا، ثُمَّ بَنَاهُ مَسْجِدًا وَطَفِقَ رَسُولُ اللهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبِنَ فِى بُنْيَانِهِ، وَيَقُولُ وَهُوَ يَنْقُلُ اللَّبِنَ:

هَذَا الْحِمَالُ لاَ حِمَالُ خَيْبَرْ ... هَذَا أَبَرُّ رَبَّنَا وَأَطْهَرْ

وَيَقُولُ:

اللَّهُمَّ إِنَّ الأَجْرَ أَجْرُ الآخِرَةِ ... فَارْحَمِ الأَنْصَارَ وَالْمُهَاجِرَةْ

The Prophet's (Prayers & peace be upon him) Migration to Madinah with his Companions

1518. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "I do not recall my parents ever believing in any religion other than the true Religion, and I never recall one single day passing without the Messenger of God visiting our house in the morning and at night. When the Muslims were oppressed by the unbelievers Abu Bakr migrated to Ethiopia, and when he reached Bark al Ghimad, Ibn Al Daghina, the leader of the tribe of Qara met him and said: 'O Abu Bakr! Where are you going?' Abu Bakr said: 'I have been expelled from my country so I will wander the earth and worship my Lord.' Ibn Daghina said: 'O Abu Bakr! A man such as you should not leave his country, nor should you be expelled because you help the needy to earn their living, and preserve good relationship with your blood relatives, help the weak and poor, offer hospitality to your guests and help those who have been afflicted with distress. So I give you my protection, return and worship your Lord in your city.' So Abu Bakr went back and Ibn Al Daghina went with him. In the evening Ibn Al Daghina went to the nobles of Quraish and told them: 'A man such as Abu Bakr should not leave his country, nor should he be expelled. Do you expel a man who helps the needy to earn their living, and preserves good relationship with his blood relatives, helps the weak and poor; offers hospitality to his guests and helps those who have been afflicted with distress?' So the people of Quraish could not refute the protection IbnAl Da-

ghina had given Abu Bakr and they said: 'Let Abu Bakr worship his Lord in his house and he may pray and recite in it as he wishes. But he must not harm us by it or do it publicly, because we fear that our women and children may be influenced by it. Ibn Al Daghina conveyed this to Abu Bakr and Abu Bakr remained worshipping inside his house. He did not pray publicly nor did he recite the Qur'an outside his doors. Then he decided to build a mosque in front of his house and he began to go there to pray and recite the Qur'an. The woman and children of the unbelievers started to gather around him in crowds. They would look at him in wonder as Abu Bakr used to weep excessively when he recited the Qur'an. This state of affairs began to concern the nobles among the unbelievers of Quraish and they summoned Al Daghina. He came and they said to him: 'We agreed to your giving protection to Abu Bakr providing he worshipped his Lord inside his house, but he has breached that condition and constructed a mosque in front of his house where he prays and recites the Qur'an in front of the people. We fear that he will influence our women and children adversely. So prevent him from what he is doing, if he restricts himself to worshipping inside his house, he may do so, but if he persists in doing so publicly, then ask him to relieve you from your protection. We do not wish to break our agreement with you but we will not permit Abu Bakr to perform his prayers in public.' Ibn Al Daghina went to Abu Bakr and said: 'You are aware of the agreement I made concerning you, now you must abide by it or relieve me from the protection I promised you, because I do not wish for the Arabs to hear that I have dishonoured a promise I made to

another man.' Abu Bakr said: 'I relieve you from your promise to protect me and I am content with the protection of God Almighty.' The Prophet (Prayers & peace be upon him) was in Makkah at that time and he said to the Muslims: 'I have had a vision in which I have been shown the place to which you will migrate, a land of palm trees between two mountains and two stony tracts of land.' Thus some of the people migrated to Madinah and most of those who had left before for Ethiopia returned to Madinah. Abu Bakr prepared to leave for Madinah also, but the Messenger of God said: 'Wait a little while for I hope to be permitted to migrate as well.' Abu Bakr said: 'Do you expect so? May my parents be redeemed for you!' The Prophet (Prayers & peace be upon him) said: 'Yes.' So Abu Bakr did not migrate in order to remain with the Messenger of God.' He fed his two she-camels with leaves for four months from the Al Samur tree that had fallen after being struck by a stick. Then one day as we were sitting in the house of Abu Bakr at noon, someone told Abu Bakr: 'Here comes the Messenger of God covering his head, this is an unusual time for him to visit.' Abu Bakr said: 'May my parents be redeemed for him, by God he would not have come at this hour except in an emergency.' So the Messenger of God came and sought permission to enter and he was permitted, when he came in he said: 'Tell everyone here to leave.' Abu Bakr said: 'No one is here except your family. May my father be redeemed for you, O Messenger of God! ' The Prophet (Prayers & peace be upon him) said: 'I have been given permission to emigrate.' Abu Bakr said: 'Shall I come with you?' May my father be redeemed for you, O Messenger of God!' The Messenger of God said: 'Yes.' Abu Bakr

said: 'O Messenger of God! May my father be redeemed for you, take one of my two she-camels.' The Messenger of God said: 'With payment.' So we prepared the baggage and put some food in a leather pouch for them. The daughter of Abu Bakr, Asma' cut a piece from her waistband and tied the top of the leather container with it and because of that she was known as the 'two-belted woman'. Then the Messenger of God reached a cave on Mount Thaur and stayed there for three nights. Abd Allah Ibn Abi Bakr, a clever and wise youth, stayed with them during the night and left before dawn to be with the Quraish so that it would appear he had been in Makkah overnight. He used to listen out to hear any plotting against them and go back at night to tell them about it. Amir Ibn Fuhaira, the freed slave of Abu Bakr, used to bring his milking sheep to them shortly after dusk to keep the sheep there. So they had fresh milk at night, they used to heat the milk by putting hot stones into it. Amir Ibn Fuhaira then took the flock away before dawn. Each night for three nights he repeated the same thing. The Messenger of God and Abu Bakr had employed a man from the Bani Al Dail of the family of Bani Abd Ibn Adi to act as a guide. He was under an allegiance with the family of Al As Ibn Wa'il Al Sahmi and he followed the creed of the unbelievers of Quraish. The Prophet (Prayers & peace be upon him) and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave at mount Thaur after three nights. Amir Ibn Furhair and the guide went off together and the guide led the way beside the sea. The nephew of Suraqa Ibn Ju'sham said that his father told him that he heard Suraqa Ibn Ju'sham say: 'The envoys of the unbeliev-

ers of Quraish came to us stating that they had assigned certain persons to kill or apprehend the Messenger of God and Abu Bakr, and they had offered a reward of equivalent to their bloodmoney. As I sat there in the assembly of my tribe the Bani Mudlij one of their men came to us and stood up while we were seated and said: 'O Suraqa! Indeed I have just seen some people far off by the sea shore, and I believe they are Mohammed and his companions.' Suraqa also said: 'I also realised that it must have been them, but I said: 'No, it is not them you saw, but so and so. And so and so who we have seen leave.' I remained at the assembly for some time and then got up to leave for home, I ordered my slave-girl to fetch my horse from behind a hill and make it ready for me. Then I took my spear and left by the back door of my house keeping the end of my spear low on the ground. I got to my horse and mounted it and made it set off at a gallop. When I neared them my horse slipped and fell and I fell from it. I got up took out my quiver and threw the arrows to cast lots as to whether I should harm them or not, and the lot fell to that which I disliked. So I remounted my horse and made it gallop in spite of what the arrows had shown me. When I heard the Messenger of God reciting the Qur'an without looking around himself here or there, while Abu Bakr was glancing often, my horses forelegs suddenly sank into the ground until its knees and I fell from it. I scolded the horse and got up but it could not lift its legs out of the ground, and when it lifted its forelegs again it made a cloud of dust rise up into the sky like smoke. Then I cast lots again with the arrows and the lot fell to that which I disliked. So I called out to them that all was well. They stopped and I remounted my

horse and went to them. When I saw how I had been hindered from causing them any harm I knew that the Cause of the Messenger of God would be victorious. So I said to him: 'Your people have offered a reward the equivalent to blood-money for your head.' Then I told them of the plots the people of Makkah had made against them. Then I offered them some food and provisions but they refused to take anything and asked for nothing. But the Prophet (Prayers & peace be upon him) said: 'Do not tell the others about us.' I asked him to write a deed of security and peace for me. He ordered Amr Ibn Fuhaira to write it down for me on parchment and then the Messenger of God left. It was related that Urwa Ibn Al Zubair said: 'The Messenger of God met Al Zubair in a Muslim caravan with merchants returning from Al Sham. Al Zubair gave the Messenger of God and Abu Bakr some white garments to wear. When the Muslims in Madinah heard the news of the departure of the Messenger of God from Makkah they began to go to the Harra each morning. They waited for his arrival until the heat of the midday sun forced them to go back. One day after a long wait, they went home and as they arrived in their houses a Jew climbed atop one of the Jews fortresses to look for something and saw the Messenger of God and his companions dressed in white appearing out of the mirage in the desert. The Jew was unable to prevent himself from shouting loudly: 'O you Arabs! Here is the great man you have been waiting for!' So the Muslims hurried to their arms and went out to meet the Messenger of God on the peak of Harra. The Prophet (Prayers & peace be upon him) turned with them to the right and dismounted at the dwelling places of Bani Amr Ibn Auf, this was on a Mon-

day in the month of Rabi al Awal. Abu Bakr stood up and received the people while the Messenger of God was seated and remained silent. Some of the Helpers who had not seen the Messenger of God before, began to greet Abu Bakr, but when the sunlight shone upon the Messenger of God and Abu Bakr came and shaded him with his sheet then the people realised who the Messenger of God was. The Messenger of God stayed with Bani Amr Ibn Auf for ten nights and established a mosque at Quba which was built in piety. The Messenger of God prayed in it and then mounted his she-camel and left with the people and went on until his she-camel came to a halt at the Mosque of the Messenger of God in Madinah and knelt down. In those days some Muslims used to pray there, it was an enclosure where Suhail and Sahl, who were two orphans under the guardianship of As'ad Ibn Zurara, used to dry their dates. When his she-camel knelt down the Messenger of God said: 'This place will be the place we shall stay.' The Messenger of God then called to the boys and told them to propose a price for their enclosure as he wanted to make it a mosque. The two boys said: 'No, but we grant it as a gift, O Messenger of God.' So the Messenger of God built a mosque there, the Prophet (Prayers & peace be upon him) himself carried the bricks in its construction and as he did so he said: 'This charge is better than the charge of Khaybar, for it is more pious in the Sight of God and more pure and has a greater reward.' He also said: 'O God! The true reward is the reward of the Hereafter, so grant Your Mercy upon the Helpers and the Emigrants'."

١٥١٩ - عَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا حَمَلَتْ بِعَبْدِ اللهِ بْنِ الزُّبَيْرِ، قَالَتْ: خَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَنَزَلْتُ بِقُبَاءَ، فَوَلَدْتُهُ بِهَا، ثُمَّ أَتَيْتُ بِهِ رَسُولَ اللهِ ﷺ وَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا، ثُمَّ تَفَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيقُ رَسُولِ اللهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ، ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ. وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ.

1519. It was related that Asma' said that she conceived Abd Allal Ibn Zubair, and she said: "I emigrated to Madinah in my ninth month of pregnancy and stopped in Quba to give birtl to him. Then I took him to the Prophet (Prayers & peace be upon him) and placed him upon his lap. The Prophet (Prayer: & peace be upon him) asked for a date and chewed it anc put some of its juice into the child's mouth. So the first thing that went into the child's stomach was the saliva of the Messenger of God. Then the Prophet (Prayers & peace be upon him) rubbed the child's mouth with a date and invoked God' Blessings upon him, and he was the first child to be born t the Emigrants under Islam."

١٥٢٠ - عَنْ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي الْغَارِ فَرَفَعْتُ رأسي فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ، فَقُلْتُ: يَا رَسُولَ اللهِ ﷺ لَوْ أَنَّ بَعْضَهُمْ طَأْطَأَ بَصَرَهُ رَآنَا. قال: اسْكُتْ يَا أَبَا بَكْرٍ، اثْنَانِ اللهُ ثَالِثُهُمَا.

1520. It was related that Abu Bakr said: "I was with the Prophe (Prayers & peace be upon him) in the Cave and when raised my head I saw the feet of the people, I said: 'O Messenger of God! If they look down they will see us.' Th Prophet (Prayers & peace be upon him) said: 'O Abu Bakr, b silent! We are two and the Third with us is God Almighty'."

١٥٢١ - عَنِ الْعَلاَءِ بْنِ الحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قالَ: أوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ وكَانَا يُقْرِئَانِ النَّاسَ، فَقَدِمَ بِلاَلٌ وَسَعْدٌ وعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ ابْنُ الخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللهِ ﷺ، حَتَّى جَعَلَ الإمَاءُ يَقُلْنَ: قَدِمَ رَسُولُ اللهِ ﷺ. فَمَا قَدِمَ حَتَّى قَرَأْتُ: ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ فِي سُوَرٍ مِنَ الْمُفَصَّلِ.

1521. It was related that Al Ala' Ibn Hadrami said: "The first people to come to us were Mus'ab Ibn Umair and Ibn Umm Maktum, then Ammar Ibn Yasir and Bilal followed."

١٥٢٢ - عَنِ الْعَلاَءِ بْنِ الحَضْرَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: ثَلاَثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ.

522. It was related that Al Ala' Ibn Al Hadrami said that the Messenger of God said: "An Emigrant is permitted to stay in Makkah for three days after leaving from Mina after performing all the ceremonies of the Pilgrimage."

١٥٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ آمَنَ بِي عَشَرَةٌ مِنَ الْيَهُودِ لآمَنَ بِي الْيَهُودُ.

523. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "If as few as ten Jews believe me, all the Jews would surely have believed."

٦٧ - كتاب المغازي

١٥٢٤ - عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ قِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قَالَ: تِسْعَ عَشْرَةَ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ، قِيلَ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُسَيْرَةُ أَوِ الْعُشَيْرُ.

67. The Book of the Battles of the Prophet (Prayers & peace be upon him)

1524. It was related that Zaid Ibn Arqam said he was asked: "How many Battles did the Prophet (Prayers & peace be upon him) take part in?" Zaid said: 'Nineteen.' They said: 'How many Battles did you take part in with him?' He said: 'Seventeen.' I said: 'Which one was the first?' He said: 'Al Asira or Al Ashir'."

١٥٢٥ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ مَشْهَدًا لأَنْ أَكُونَ صَاحِبَهُ أَحَبَّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيُّ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: لاَ نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى: اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ، وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ، فَرَأَيْتُ النَّبِيَّ ﷺ أَشْرَقَ وَجْهُهُ وَسَرَّهُ.

1525. It was related that Abd Allah Ibn Mas'ud said: "I saw Al Miqdad Ibn Al Aswad as the hero of a situation which I would have wished for myself. He came to the Prophet (Prayers & peace be upon him) as the Prophet (Prayers & peace be upon him) was rallying the Muslims to fight against

the unbelievers. Al Miqdad said: 'We will not say as the people of Moses said: 'Go you and your Lord and fight,' (Surah 5 verse 27) But we shall fight to your right and your left and before you and behind.' I saw the face of the Prophet (Prayers & peace be upon him) shine with joy, as those words heartened him with delight."

١٥٢٦ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ عِدَّةُ أَصْحَابِ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَدْرًا عِدَّةَ أَصْحَابِ طَالُوتَ، الَّذِينَ جَاوَزُوا مَعَهُ النَّهَرِ بِضْعَةَ عَشَرَ وَثَلاثَمَائَةٍ، قَالَ الْبَرَاءُ: لاَ وَاللهِ مَا جَاوَزَ مَعَهُ النَّهَرَ إِلاَّ مُؤْمِنٌ.

1526. It was related that Al Bara' said: "The companions of the Prophet (Prayers & peace be upon him) who participated in the Battle of Badr told me that they were the same in number as the army of Talut and his companions who crossed the river with him, and they were more than three hundred men. By God, no one crossed the river but one who believed."

١٥٢٧ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟، فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، قَالَ: أَأَنْتَ أَبُو جَهْلٍ؟ قَالَ: فَأَخَذَ بِلِحْيَتِهِ، قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ، أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ.

1527. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "Who will go and see what has become of Abu Jahl?" So Ibn Mas'ud went out and found that the two sons of Afra had delivered him a fatal wound. Abd Allah Ibn Mas'ud said: 'Are you Abu Jahl?' He grabbed him by the beard. Abu Jahl said: 'Can there be a man greater than the one you have killed or one who his own people have killed?"

١٥٢٨ - عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ نَبِيَّ اللهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْـــرِينَ رَجُلاً مِنْ صَنَادِيــدِ قُرَيْشٍ، فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاَثَ لَيَالٍ، فَلَمَّا كـــانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ، أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَتَبِعَهُ أَصْحَابُهُ، وَقَالُوا: مَا نَرَى يَنْطَلِقُ إِلاَّ لِبَعْضِ حَاجَتِهِ حَتَّى قَامَ عَلَى شَفَةِ الـرَّكِيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ، يَا فُلاَنُ بْنَ فُلاَنَ، وَيَا فُلاَنُ بْنَ فُلاَنٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللهَ وَرَسُولَهُ، فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا، قَالَ: فَقَالَ عُمَـــرُ: يَا رَسُولَ اللهِ ﷺ مَا تُكَلِّمُ مِنْ أَجْسَادٍ لاَ أَرْوَاحَ لَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَـــــا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ.

1528. It was related that Abu Talha said: "On the day of Badr the Prophet (Prayers & peace be upon him) ordered that the bodies of twenty four leaders of Quraish be thrown into the dried up dirty wells of Badr. Whenever he gained victory he used to stay at the battlefield for three nights, so upon the third day of the Battle of Badr, he ordered that his she-camel be saddled and he set off with his companions following behind, saying to each other: 'He is surely going off some important reason.' When he came to the edge of the well he stopped and spoke to the dead of the Quraish addressing them by their names and their father's names: O so and so, son of so and so and O so and so son of so and so! Would it not have been better for you if you had pleased God and His Messenger? We have found what our Lord promised us to be true, have you found what your lord promised you to be true?' Umar said: 'O Messenger of God! You are speaking to dead corpses who have no souls?' The Messenger of God

said: 'By Him in Whose Hand is Mohammed's soul, you can not hear what I say better than they do.'

١٥٢٩ - عَنْ رِفَاعَةَ بْنِ رَافِعٍ الـزُّرَقِيِّ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، قَالَ: جَاءَ جِبْرِيلُ عَلَيْهِ السَّلامُ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قَـالَ: مِنْ أَفْضَلِ الْمُسْلِمِينَ، أَوْ كَلِمَةً نَحْوَهَا، قَالَ: وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلائِكَةِ.

1529. It was related that Rafa'a Ibn Rafi Al Zorraqi who was a fighter at Badr said: "Gabriel came to the Prophet (Prayers & peace be upon him) and said: 'How do you regard the fighters of Badr among yourselves?' The Prophet (Prayers & peace be upon him) said: 'As the best of the Muslims.' Or he said something similar. At that Gabriel said: 'And so are the Angels who took part in Badr'."

١٥٣٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: هَـذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ.

1530. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said on the day of Badr: 'This is Gabriel holding the head of his horse and armed with weapons for the Battle."

١٥٣١ - عَنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُ قَالَ: لَقِيـتُ يَوْمَ بَدْرٍ عُبَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ، وَهُوَ مُدَجَّجٌ، لاَ يُرَى مِنْهُ إِلاَّ عَيْنَاهُ وَهُوَ يُكْنَى أَبُو ذَاتِ الْكَرِشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكَرِشِ، فَحَمَلْتُ عَلَيْهِ بِالْعَنَزَةِ فَطَعَنْتُهُ فِي عَيْنِهِ فَمَاتَ، قَـالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ، ثُمَّ تَمَطَّأْتُ، فَكَـانَ الْجَهْدَ أَنْ نَزَعْتُهَا، وَقَدِ انْثَنَى طَرَفَاهَا، قَالَ فَسَأَلَهُ إِيَّاهَا رَسُولُ اللهِ ﷺ فَـأَعْطَاهُ إِيَاهَا، فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ

فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْـمَـــانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ، فَطَلَبَهَا عَبْدُ اللهِ بْنُ الزُّبَيْـرِ فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ.

1531. It was related that Al Zubair said: "I met Ubaida Ibn Sa'id Ibn Al As on the day of Badr and he was covered with armour to the point that only his eyes appeared. His family name was Dhat al Karish and he said: 'I am Dhat al Karish.' I attacked him with my spear and stabbed his eye and he died. I put my foot upon his body to wrench out the spear, and I had to force it out as it had bent at both ends.' Urwa said: 'Later the Messenger of God asked Al Zubair for the spear and he gave it to him. When the Messenger of God died Al Zubair took it back, then Abu Bakr asked for it and he gave it to him, and when Abu Bakr died. Al Zubair took it back. Then Umar asked for it and he gave it to him, when Umar died Al Zubair took it back and then Uthman asked for it and he gave it to him. When Uthman was martyred the spear remained with Ali's children. Then Abd Allah Ibn Al Zubair asked for it and it remained with him until he was martyred."

١٥٣٢ - عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ غَدَاةَ بُنِيَ عَلَيَّ [فَجَلَسَ عَلَى فِرَاشِي كَمَجْلِسِكَ مِنِّي] وَجُوَيْرِيَاتٌ يَضْرِبْنَ بِالدُّفِّ، يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، حَتَّى قَالَتْ جَارِيَةٌ: وَفِيـنَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ، فَقَالَ النَّبِيُّ ﷺ: لاَ تَقُولِي هكَذَا، وَقُولِي مَا كُنْتِ تَقُولِينَ.

1532. It was related that Al Rubai Bint Mu'auwidh said: "The Prophet (Prayers & peace be upon him) came to me after consummating his marriage with me and sat upon my bed as you sit here now, and some young girls were beating tambourines and singing laments for my father who had been

killed on the day of the Battle of Badr. Then one girl said: 'A Prophet is among us who can foretell tomorrow.' The Prophet (Prayers & peace be upon him) said: 'Do not say that, but carry on with what you were saying before."

١٥٣٣ - عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ، وَكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلاَ صُورَةٌ.

1533. It was related that Abu Talha, a companion of the Messenger of God, and a fighter at Badr with the Messenger of God, told me that the Messenger of God said: "The Angels do not enter a house in which there are drawings or dogs." He meant the drawings of beings that have souls.

١٥٣٤ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَدْ شَهِدَ بَدْرًا تُوُفِّيَ بِالْمَدِينَةِ، قَالَ عُمَرُ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قَالَ: سَأَنْظُرُ فِي أَمْرِي، فَلَبِثْتُ لَيَالِيَ، فَقَالَ: قَدْ بَدَا لِي أَنْ لاَ أَتَزَوَّجَ يَوْمِي هَذَا، قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ، فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، ثُمَّ خَطَبَهَا النَّبِيُّ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ، فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ، إِلاَّ إِنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَهَا لَقَبِلْتُهَا.

1534. It was related that Abd Allah Ibn Umar said: "When Hafsa Bint Umar was widowed from her husband Khunais Ibn Hudhaifa Al Sahmi, who was one of the companions at the Battle of Badr, upon his death in Madinah, I met Uthman Ibn

Affan and suggested that he marry Hafsa, saying: 'If you wish I will let you marry Hafsa Bint Umar.' At that he said: 'I will consider it.' I waited for some days and then he said: 'I think I shall not marry at the present time.' Then I met Abu Bakr and said: 'If you wish I will let you marry Hafsa bint Umar.' He kept silent and gave me no answer and I became more angry with him than I had been with Uthman. A few days later the Messenger of God asked for her hand in marriage and I gave her in marriage to him. Later Abu Bakr met me and said: 'You may have been angry with me when you offered me Hafsa in marriage and I did not answer you?' I said: 'Yes.' Abu Bakr said: 'Nothing deterred me from accepting your offer but the fact that I knew that the Messenger of God had spoken about Hafsa and I did not wish to disclose the private matters of the Messenger of God, but had he given her up I would certainly have accepted her'."

١٥٣٥ - عَنْ أَبِى مَسْعُود الْبَدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الآيَتَان مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فى لَيْلَةٍ كَفَتَاهُ.

1535. It was related that Abu Mas'ud Al Badri said that the Messenger of God said: "It is sufficient for me to recite the last two verses of Surah 'The Heifer' at night."

١٥٣٦ - عَنِ الْمِقْدَاد بْنِ عَمْرٍو الْكِنْدِىِّ حَلِيفِ بَنِى زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا قَالَ: قُلْتُ لِرَسُولِ اللهِ ﷺ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الْكُفَّارِ، فَاقْتَتَلْنَا، فَضَرَبَ إِحْدَى يَدَىَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لاَذَ مِنِّى بِشَجَرَةٍ فَقَالَ: «أَسْلَمْتُ لله»، أَقْتُلُهُ يَا رَسُولَ اللهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: لا تَقْتُلْهُ، قُلْتُ: يَا رَسُولَ اللهِ، إِنَّهُ قَطَعَ إِحْدَى يَدَىَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: لاَ تَقْتُلْهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِى قَالَ.

1536. It was related that Al Miqdad Ibn Amr Al Kindi, who was an ally of Bani Zuhra, and who fought in the Battle of Badr with the Messenger of God, told him that he said to the Messenger of God: "If I encounter one of the unbelievers and we fight and he strikes me with his sword and cuts my hand off and then took refuge under a tree and said: 'I submit to God,' should I kill him O Messenger of God, after his having said that?' The Messenger of God said: 'You should not kill him.' Al Miqdad said: 'O Messenger of God! But he had cut off my hand and then said the words?' The Messenger of God replied: 'You should not kill him, for if you did that he would be in the state you had been before killing him and you would be in the state he was in before he said those words'."

١٥٣٧ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ أنَّ النَّبِيَّ ﷺ قَالَ فِي أُسَارى بَدرٍ: لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هؤُلاءِ النَّتْنَى لَتَرَكْتُهُمْ لَهُ.

1537. It was related that Jubair Ibn Mut'im said: "The Prophet (Prayers & peace be upon him) spoke about the prisoners of war of Badr and said: 'Had Al Mut'im Ibn Adi been alive and interceded with me for those abominable people I would certainly have forgiven them for his sake."

حديث بني النضير وغدرهم برسول الله ﷺ

١٥٣٨ - عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: حَارَبَ رسول الله ﷺ النَّضِيرُ وَقُرَيْظَةُ فَأَجْلَى بَنِي النَّضِيرِ، وَأَقَرَّ قُرَيْظَةَ وَمَنَّ عَلَيْهِمْ حَتَّى حَارَبَ قُرَيْظَةُ فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ، إلاَّ بَعْضَهُمْ لَحِقُوا بالنَّبِيِّ ﷺ فَآمَنَهُمْ وَأَسْلَمُوا وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنُقَاعَ وَهُمْ رَهْطُ عَبْدِ الله بْنِ سَلامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ.

The Story of Bani Al Nadir

1538. It was related that Ibn Umar said: "Bani Al Nadir and Bani Quarayzah violated their treaty of peace and fought, so the Prophet (Prayers & peace be upon him) banished Bani Al Nadir and permitted Bani Quarayzah to remain in their places and took nothing from them until they fought. Then he killed their men and distributed their women, children and property between the Muslims. Those of them who came to the Prophet (Prayers & peace be upon him) seeking security were granted safety and they became Muslim. He expelled all the Jews from Madinah, they were the Jews of Bani Qainuqa, the tribe of Abd Allah Ibn Salam, and the Jews of Bani Haritha, and all the remaining Jews of Madinah."

١٥٣٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: حَرَّقَ رَسُولُ الله ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَنَزَلَتْ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ﴾.

1539. It was related that Ibn Umar said: "The Messenger of God had all the date palm trees of Bani Al Nadir burnt and felled at a place called Al Buwaira. Then God revealed: 'Whatever

tender palm trees you cut down, or left standing on their root, it was by God's leave...' (Surah 59 verse 5.)

١٥٤٠ - عَنْ عـائشة رَضِىَ اللهُ عَنْهَا قَالَتْ: أَرْسَلَ أزْوَاجُ النَّبِىِّ ﷺ عُثْمَانَ إِلَى أَبى بَكْرٍ يسأَلْنَه ثُمُنَهُنَّ، مِمَّا أَفَاءَ اللهُ عَلَى رَسُوله، فَكُنْتُ أَنَا أَرُدُّهُنَّ فَقُلْتُ لَهُنَّ: أَلاَ تَتَّقِينَ اللهَ أَلَمْ تَعْلَمْنَ أنَّ النَّبِىَّ ﷺ كـانَ يَقُولُ: لاَ نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، يُرِيدُ بِذلك نَفْسَهُ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِى هذَا الْمَالِ، فَانْتَهى أَزْوَاجُ النَّبِىِّ ﷺ إلَى ما أَخْبَرْتُهُنَّ.

1540. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "The wives of the Prophet (Prayers & peace be upon him) sent Uthman to Abu Bakr asking him for their one-eighth of the war spoils which God had granted to His Messenger. But I opposed them and said: 'Do you not fear God? Do you not know that the Prophet (Prayers & peace be upon him) said: 'Our property is not to be inherited, but whatever we leave is to be given in charity? The Prophet (Prayers & peace be upon him) said concerning himself: 'The family of Mohammed may take their means of living from this property.' So the wives of the Prophet (Prayers & peace be upon him) stopped demanding it when I told them of that."

قتل كعب بن الأشرف

١٥٤١ - عَنْ جَابِرِ بْنِ عَبْدِ الله رَضِىَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ الله ﷺ: مَنْ لِكَعْبِ ابْنِ الأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللهَ وَرَسُولَهُ، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: يَا رَسُولَ الله أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: نَعَمْ، قالَ: فَأْذَنْ لِى أَنْ أَقُولَ شَيْئًا؟ قَالَ: قُلْ، فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: إنَّ هذَا الـرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً وَإِنَّهُ قَدْ عَنَّانَا، وَإِنِّى قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ، قـــالَ: وَأَيضًا وَالله لَتَمَلُّنَّهُ، قَالَ: إنَّا قَد اتَّبَعْنَاهُ، فَلاَ نُحِبُّ أنْ نَدَعَهُ حَتَّى نَنْظُرَ إِلَى أىِّ

شَيْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا وَسْقًا أَوْ وَسْقَيْنِ، فَقَالَ: نَعَمْ ارْهَنُونِي، قَالُوا: أَيَّ شَيْءٍ تُرِيدُ؟ قَالَ: ارْهَنُونِي نِسَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا؟ وَأَنتَ أَجْمَلُ العَرَبِ! قَالَ: فَارْهَنُونِي أَبْنَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا؟ فَيُسَبُّ أَحَدُهُمْ، فَيُقَالُ: رُهِنَ بِوَسْقٍ أَوْ وَسْقَيْنِ، هَذَا عَارٌ عَلَيْنَا! وَلَكِنَّا نَرْهَنُكَ اللَّأْمَةَ، فَوَاعَدَهُ أَنْ يَأْتِيَهُ، فَجَاءَهُ لَيْلاً وَمَعَهُ أَبُو نَائِلَةَ، وَهُوَ أَخُو كَعْبٍ مِنَ الرَّضَاعَةِ، فَدَعَاهُمْ إِلَى الْحِصْنِ فَنَزَلَ إِلَيْهِمْ، فَقَالَتْ لَهُ امْرَأَتُهُ: أَيْنَ تَخْرُجُ هذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ، قَالَتْ: إِنِّي أَسْمَعُ صَوْتًا كَأَنَّهُ يَقْطُرُ مِنْهُ الدَّمُ، قَالَ: إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ وَرَضِيعِي أَبُو نَائِلَةَ؛ إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِلَيْلٍ لأَجَابَ، قَالَ: وَيُدْخِلُ مُحَمَّدُ بْنُ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ، وَفِي رِوَايَةٍ: أَبُو عَبْسِ بْنُ جَبْرٍ وَالْحَارِثُ بْنُ أَوْسٍ وَعَبَّادُ بْنُ بِشْرٍ فَقَالَ: إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ بِشَعَرِهِ فَأَشَمُّهُ، فَإِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ، فَدُونَكُمْ فَاضْرِبُوهُ، وَقَالَ مَرَّةً: ثُمَّ أُشِمُّكُمْ فَنَزَلَ إِلَيْهِمْ مُتَوَشِّحًا، وَهُوَ يَنْفَحُ مِنْهُ رِيحُ الطِّيبِ، فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحًا؟ أَيْ أَطْيَبَ، فَقَالَ: عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ، فَقَالَ: أَتَأْذَنُ لِي أَنْ أَشُمَّ رَأْسَكَ؟ قَالَ: نَعَمْ، فَشَمَّهُ ثُمَّ أَشَمَّ أَصْحَابَهُ، ثُمَّ قَالَ: أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمْكَنَ مِنْهُ قَالَ: دُونَكُمْ فَقَتَلُوهُ ثُمَّ أَتَوا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

The Killing of Ka'b Ibn Al Ashraf

1541. It was related that Jabir Ibn Abd Allah said that the Messenger of God said: "Who will kill Ka'b Ibn Al Ashraf as he has harmed God and His Messenger." So Mohammed Ibn Maslama got up and said: 'O Messenger of God, would you like me to kill him?' He said: 'Yes.' He said: 'Then permit me to say something.' He said: 'Go ahead.' So Mohammed Ibn Maslama went to Ka'b and said: 'That man has asked us for chari-

ty and has bothered us, and I have come to ask you to lend me something.' Ka'b said: 'By God! You will be fed up with him.' Mohammed Ibn Maslama said: 'We have followed him and we do not like to leave him until we see how he will end. And we want you to lend us one or two camel loads of food.' Ka'b said: 'Yes, but you must mortgage something to me.' They said: 'What do you want?' He said: 'Mortgage your women.' They said: 'How can we mortgage you our women while you are the most handsome of the Arabs?' He said: 'Then mortgage me your sons.' They said: 'How can we mortgage our sons, then someone insults and tells them: 'You have been mortgaged for a camel load or two,' that is shameful for us. But we can mortgage your All'emah. The narrator said, this means the weapons. And he promised Ka'b that they would return. He returned to him at night together with Ka'b's foster brother, Abu Na'ila. Ka'b invited them to come down into his fortress and then he went down to them. His wife asked: 'Where are you going at this hour?' Ka'b said: 'It is only Mohammed Ibn Maslama and my brother Abu Na'ila.' She said: 'I hear a voice which sounds like blood dripping.' Ka'b said: 'It is only my brother Mohammed Ibn Maslama and my foster brother Abu Na'ila. The noble man should respond to a call at night even if he is being invited to be stabbed in the dark.' He said: 'Mohammed Ibn Salama entered with two men.' It was related that they were Abu Abs Ibn Jabr and Al Harith Ibn Aus and Abbad Ibn Bisher. Then he said: 'When Ka'b arrives I will make a remark upon his hair and smell it, then I will let you smell it, so when you see me hold his head then strike him.' He came down wearing his best clothes and smelling of perfume. So he said: 'I have never smelt a per-

fume better than this before today.' Ka'b said: 'I have the best Arab women who know the best perfume.' So Mohammed said: 'Will you permit me to smell your head.' Ka'b said: 'Yes.' So he smelled it and let his companions smell it. Then he said: 'Will you permit me to smell it again?' He said; 'Yes.' So when he had held him firmly he said: 'Get him!' So they killed him and returned to tell the Prophet (Prayers & peace be upon him)."

قتل أبى رافع عبد الله بن أبى الحقيق ويقال سلام بن أبى الحقيق

١٥٤٢ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ إِلَى أَبِي رَافِعٍ الْيَهُودِى رِجَالاً مِنَ الأنْصَارِ، فَأَمَّرَ عَلَيْهِمْ عَبْدَ اللهِ بْنَ عَتِيكٍ، وكَانَ أَبُو رَافِعٍ يُؤذِى رَسُولَ اللهِ ﷺ وَيُعِينُ عَلَيْهِ، وكَانَ فِى حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ، فَلَمَّا دَنَوْا مِنْهُ وَقَدْ غَرَبَتِ الشَّمْسُ وَرَاحَ النَّاسُ بِسَرْحِهِمْ، فَقَالَ عَبْدُ اللهِ لأصْحَابِهِ: اجْلِسُوا مَكَانَكُمْ، فَإِنِّى مُنْطَلِقٌ وَمُتَلَطِّفٌ لِلْبَوَّابِ، لَعَلِّى أَنْ أَدْخُلَ، فَأَقْبَلَ حَتَّى دَنَا مِنَ الْبَابِ، ثُمَّ تَقَنَّعَ بِثَوْبِهِ كَأَنَّهُ يَقْضِى حَاجَةً وَقَدْ دَخَلَ النَّاسُ، فَهَتَفَ بِهِ الْبَوَّابُ: يَا عَبْدَ اللهِ إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فَادْخُلْ، فَإِنِّى أُرِيدُ أَنْ أُغْلِقَ الْبَابَ، فَدَخَلْتُ فَكَمَنْتُ، فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ الْبَابَ، ثُمَّ عَلَّقَ الأغَالِيقَ عَلَى وَتِدٍ قَالَ: فَقُمْتُ إِلَى الأغَالِيقِ فَأَخَذْتُهَا فَفَتَحْتُ الْبَابَ، وكَانَ أَبُو رَافِعٍ يُسْمَرُ عِنْدَهُ، وكَانَ فِى عَلاَلِىَّ لَهُ. فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ صَعِدْتُ إِلَيْهِ، فَجَعَلْتُ كُلَّمَا فَتَحْتُ بَابًا أَغْلَقْتُ عَلَىَّ مِنْ دَاخِلٍ، قُلْتُ: إِنِ الْقَوْمُ نَذِرُوا بِى لَمْ يَخْلُصُوا إِلَىَّ حَتَّى أَقْتُلَهُ، فَانْتَهَيْتُ إِلَيْهِ، فَإِذَا هُوَ فِى بَيْتٍ مُظْلِمٍ وَسْطَ عِيَالِهِ، لاَ أَدْرِى أَيْنَ هُوَ مِنَ الْبَيْتِ، فَقُلْتُ: أَبَا رَافِعٍ، فَقَالَ: مَنْ هَذَا؟ فَأَهْوَيْتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ ضَرْبَةً بِالسَّيْفِ، وَأَنَا دَهِشٌ فَمَا أَغْنَيْتُ شَيْئًا، وَصَاحَ فَخَرَجْتُ مِنَ الْبَيْتِ فَأَمْكُثُ غَيْرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيْهِ فَقُلْتُ: مَا هَذَا الصَّوْتُ يَا أَبَا رَافِعٍ؟ فَقَالَ: لأُمِّكَ الْوَيْلُ إِنَّ رَجُلاً فِى الْبَيْتِ ضَرَبَنِى قَبْلُ بِالسَّيْفِ، قَالَ: فَأَضْرِبُهُ ضَرْبَةً أَثْخَنَتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ظُبَّةَ السَّيْفِ فِى بَطْنِهِ حَتَّى أَخَذَ فِى

ظَهْرِه، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الأَبْوَابَ بَابًا بَابًا، حَتَّى انْتَهَيْتُ إِلَى دَرَجَةٍ لَهُ، فَوَضَعْتُ رِجْلِي وَأَنَا أَرَى أَنِّي قَدِ انْتَهَيْتُ إِلَى الأَرْضِ، فَوَقَعْتُ فِي لَيْلَةٍ مُقْمِرَةٍ، فَانْكَسَرَتْ سَاقِي، فَعَصَبْتُهَا بِعِمَامَةٍ، ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى الْبَابِ، فَقُلْتُ: لاَ أَخْرُجُ اللَّيْلَةَ حَتَّى أَعْلَمَ أَقَتَلْتُهُ، فَلَمَّا صَاحَ الدِّيكُ قَامَ النَّاعِي عَلَى السُّورِ فَقَالَ: أَنْعَى أَبَا رَافِعٍ، تَاجِرَ أَهْلِ الْحِجَازِ، فَانْطَلَقْتُ إِلَى أَصْحَابِي، فَقُلْتُ: النَّجَاءَ، فَقَدْ قَتَلَ اللهُ أَبَا رَافِعٍ، فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَحَدَّثْتُهُ فَقَالَ لِي: ابْسُطْ رِجْلَكَ فَبَسَطْتُ رِجْلِي، فَمَسَحَهَا فَكَأَنَّهَا لَمْ أَشْتَكِهَا قَطُّ.

The Killing of Abi Rafi'a
Abd Allah Ibn Abi Al Haqaiq
Also He was known as Salam Ibn Abi Al Haqaiq

1542. It was related that Al Bara' said: "The Messenger of God appointed Abd Allah Ibn Atik and sent him with some men from the Helpers (Ansar) to kill the Jew, Aba Rafi'a. Aba Rafi'a had harmed the Messenger of God and assisted his enemies against him. He used to live in his fortress in the land of Hijaz. When the men neared the fortress after sunset and the people had taken their livestock back to their houses, Abd Allah said to his companions: 'Stay where you are and I will go and try to trick the gatekeeper to gain entrance.' So Abd Allah went out towards the fortress and when he neared the gate he covered himself in his clothes, pretending to be answering the call of nature. The people had all gone in and the gate-keeper called him saying: 'O Abd Allah! If you wish to come in, then come in, so that I can shut the gate.' He said: 'So I went in and hid myself. When the people came in-

side the gate keeper shut the gate and hung up the keys on a peg. I stood up and took the keys and opened the gate. Aba Rafi'a had some people with him who were conversing with him in one of his rooms. When his companions left I went up to him and closed every door behind myself from inside. I thought: 'Should they discover me they will be unable to catch me before I kill him.' So I came to him and found him in a darkened house in the midst of his family. I could not see him inside the house so I called out: 'O Aba Rafi'a!' Aba Rafi'a said: 'Who is it?' I moved towards where the voice had come from and struck him with the sword and because of my surprise I could not kill him. He cried out loudly and I left the house and waited, then I went to him and said: 'O Aba Rafi'a! Why are you shouting?' He said: 'Woe to your mother! There is a man in the house who has just struck me with a sword!' And he said: 'I struck him but did not kill him. Then I drove the tip of the sword through his stomach until it came out of his back, and then I realised I had killed him. Then I opened the doors one by one until I reached the stairway and I put my foot upon it and found myself on the ground on a moon-lit night and my leg was broken. I wrapped my leg with my headdress and I sat beside the door and I said: 'I will not leave tonight before I am sure that I have killed him.' When the cock crowed, I heard the one who anounced the death say: 'Aba Rafi'a, the trader of Hijaz is dead.' So I returned to my companions and said: 'Let us depart from here, God has killed Aba Rafi'a.' Until I reached the Prophet (Prayers & peace be upon him) and I told him of what had happened and he asked me to stretch out my leg and he rubbed it and it was healed as if I had never broken it."

غزوة أحد

١٥٤٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: فِي الْجَنَّةِ، فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

The Battle of Uhud

1543. It was related that Jabir Ibn Abd Allah said that a man said to the Prophet (Prayers & peace be upon him) on the day of Uhud: 'Where will I be if I get killed?' He said: 'In Paradise.' So the man threw away some dates from his hand and went to fight until he was killed."

١٥٤٤ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ أُحُدٍ وَمَعَهُ رَجُلَانِ يُقَاتِلَانِ عَنْهُ، عَلَيْهِمَا ثِيَابٌ بِيضٌ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

1544. It was related that Sa'd Ibn Abi Waqqqas said: "On the day of Uhud I saw the Messenger of God with two men fighting hard to defend him. They were dressed in white, I had never seen them before that or afterwards."

١٥٤٥ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: نَثَلَ لِي رَسُولُ اللهِ ﷺ كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ: ارْمِ فِدَاكَ أَبِي وَأُمِّي.

1545. It was related that Sa'd Ibn Abu Waqqas said: "On the day of Uhud the Prophet (Prayers & peace be upon him) took out a quiver and said: 'Shoot, I redeem you by my father and mother'."

١٥٤٦ - عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: شُجَّ النَّبِىُّ ﷺ يَوْمَ أُحُدٍ، فَقَالَ: كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ، فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ﴾.

1546. It was related that Anas said: "On the day of Uhud the Prophet (Prayers & peace be upon him) was wounded and he said: 'How can a nation who wounded their Prophet be successful?' So the verse was revealed: "The matter is not in your hands, whether God turns to them or chastises them, surely they are evildoers." (Surah 3 verse 128)

١٤٥٧ - عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ، إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الأَخِيرَةِ مِنَ الْفَجْرِ يَقُولُ: اللَّهُمَّ الْعَنْ فُلانًا وَفُلانًا وَفُلانًا، بَعْدَمَا يَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الحَمْدُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَىْءٌ﴾ إِلَى قَوْلِهِ: ﴿فَإِنَّهُمْ ظَالِمُونَ﴾.

1547. It was related that Ibn Umar said that he heard the Messenger of God when he lifted his head from bowing in the last Rak'at on the dawn prayer saying: 'O God! Curse so and so and so and so, this was after he said: 'God hears those who praise Him, our Lord All Praise is for You'." So God revealed: "The matter is not in your hands, whether God turns to them or chastises them, surely they are evildoers." (Surah 3 verse 128)

قتل حمزة بن عبد المطلب رضى الله عنه

١٥٤٨ - عَنْ عُبَيْدِ اللهِ بْنِ عَدِىِّ بْنِ الْخِيَارِ أَنَّهُ قَالَ لِوَحْشِىٍّ: الاَ تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قَالَ: نَعَمْ إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بْنَ عَدِىِّ بْنِ الْخِيَارِ بِبَدْرٍ، فَقَالَ لِى مَوْلاَىَ جُبَيْرُ بْنُ مُطْعِمٍ: إِنْ قَتَلْتَ حَمْزَةَ بِعَمِّى فَأَنْتَ حُرٌّ، قَالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ، وَعَيْنَيْنِ

جَبَلٌ بِحِيَالِ أُحُدٍ بَيْنَهُ وَبَيْنَهُ وَادٍ، خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ، فَلَمَّا أَنِ اصْطَفُّوا لِلْقِتَالِ خَرَجَ سِبَاعٌ، فَقَالَ: هَلْ مِنْ مُبَارِزٍ، قَالَ: فَخَرَجَ إِلَيْهِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ: يَاسِبَاعُ يَا ابْنَ أُمِّ أَنْمَارٍ، مُقَطِّعَةِ الْبُظُورِ، أَتُحَادُّ اللهَ وَرَسُولَهُ ﷺ، قَالَ: ثُمَّ شَدَّ عَلَيْهِ فَكَانَ كَأَمْسِ الذَّاهِبِ. قَالَ: وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ، قَالَ: فَلَمَّا دَنَا مِنِّى رَمَيْتُهُ بِحَرْبَتِى فَأَضَعُهَا فِى ثُنَّتِهِ، حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْهِ، قَالَ: فَكَانَ ذَلِكَ الْعَهْدَ بِهِ، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فَأَقَمْتُ بِمَكَّةَ، حَتَّى فَشَا فِيهَا الإِسْلاَمُ، ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلُوا إِلَى رَسُولِ اللهِ ﷺ رَسُولاً، فَقِيلَ لِى: إِنَّهُ لاَ يَهِيجُ الرُّسُلَ، قَالَ: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ فَلَمَّا رَآنِى، قَالَ: أَنْتَ وَحْشِىٌّ؟ قُلْتُ: نَعَمْ، قَالَ: أَنْتَ قَتَلْتَ حَمْزَةَ؟ قُلْتُ: قَدْ كَانَ مِنَ الأَمْرِ مَا قَدْ بَلَغَكَ، قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّى؟ قَالَ: فَخَرَجْتُ فَلَمَّا قُبِضَ رَسُولُ اللهِ ﷺ فَخَرَجَ مُسَيْلِمَةُ الْكَذَّابُ، فَقُلْتُ: لأَخْرُجَنَّ إِلَى مُسَيْلِمَةَ، لَعَلِّى أَقْتُلُهُ فَأُكَافِىءُ بِهِ حَمْزَةَ، قَالَ: فَخَرَجْتُ مَعَ النَّاسِ فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، فَإِذَا رَجُلٌ قَائِمٌ فِى ثَلْمَةِ جِدَارٍ، كَأَنَّهُ جَمَلٌ أَوْرَقُ ثَائِرُ الرَّأْسِ، فَرَمَيْتُهُ بِحَرْبَتِى فَأَضَعُهَا بَيْنَ ثَدْيَيْهِ، حَتَّى خَرَجَتْ مِنْ بَيْنِ كَتِفَيْهِ، قَالَ: وَوَثَبَ إِلَيْهِ رَجُلٌ مِنَ الأَنْصَارِ فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ.

The Martyrdom of Hamza Ibn Abd Al Muttalib May God be pleased with him

548. It was related that Ubaidullah Ibn Adi Ibn Al Khiyar said to Wahshi: 'Tell me how Hamza was killed?' Washi said: 'Hamza killed Tu'aima Ibn Adi Ibn Al Khiyar at Badr, so my master, Jubair Ibn Mut'im said: 'If you kill Hamza to revenge for my uncle, I will free you.' When the people went out for the battle in the year of Ainain, a mountain near the mount of Uhud, between it and the mountain lies a valley, I went out with the people for the battle. When the army ranged itself

for the battle, Siba came and said: 'Does any Muslim accept my challenge to duel?' Hamza Ibn Abd Al Muttlib said: 'O Siba, O Ibn Umm Anmar, who circumcises women.' Do you challenge God and His Messenger?' So then Hamza attacked him and killed him wiping him out like the past ages. I hid myself behind a rock and when he came near I thrust the spear at him driving it into his navel so that it came out at his buttocks and he died. When the people all returned to Makkah I returned with them and stayed there until Islam was spread in it. The I left for Ta'if and when the people sent their envoys to the Messenger of God, I was informed that the Prophet (Prayers & peace be upon him) did not harm the delegates. So I went with them until I reached the Messenger of God, when he saw me he said: 'Are you Wahshi?' I said: 'Yes.' He said: 'Are you the one who killed Hamza?' I said: 'It is as you have been told.' He said: 'Take your face from me.' So I left. When the Messenger of God died and Musailamah Al Kadhdhab appeared, I said: 'I will kill Musailamah and make amends for killing Hamza.' So I went with the people and what happened in that battle was famed. I saw a man standing close to a space in a wall, he looked like an ashen coloured camel and his hair was untidy. So I thrust my spear at him and drove it into his chest between his breasts until it came out through his shoulders, and then a man from the Helpers attacked him and struck him on the head with his sword."

١٥٤٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: اشْتَدَّ غَضَبُ اللهِ عَلَى قَوْمٍ فَعَلُوا بِنَبِيِّهِ يُشِيرُ إِلَى رَبَاعِيَتِهِ، اشْتَدَّ غَضَبُ اللهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللهِ ﷺ فِي سَبِيلِ اللهِ.

1549. It was related that Abu Huraira said that the Messenger of God said: "The Wrath of God is utmost on those who hurt His Messenger. The Wrath of God is utmost of the one who the Messenger of God has killed in the Cause of God."

١٥٥٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَمَّا أَصَابَ رَسُولُ اللهِ ﷺ مَا أَصَابَ يَوْمَ أُحُد، وَانْصَرَفَ الْمُشْرِكُونَ، خَافَ أَنْ يَرْجِعُوا، قَالَ: مَنْ يَذْهَبُ فِى إِثْرِهِمْ، فَانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلاً كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ رَضِيَ اللهُ عَنْهُمَا.

1550. It was related that Aisha said: "When the Prophet (Prayers & peace be upon him) was hurt on the day of Uhud and the unbelievers left, the Prophet (Prayers & peace be upon him) feared they might return. So he said: 'Who will pursue them?' He chose seventy men from among them."

غزوة الخندق وهى الأحزاب

١٥٥١ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ، فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ فَجَاءُوا النَّبِيَّ ﷺ فَقَالُوا: هَذِهِ كُدْيَةٌ عَرَضَتْ فِى الْخَنْدَقِ، فَقَالَ: أَنَا نَازِلٌ، ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ، وَلَبِثْنَا ثَلاثَةَ أَيَّامٍ لاَ نَذُوقُ ذَوَاقًا، فَأَخَذَ النَّبِيُّ ﷺ الْمِعْوَلَ فَضَرَبَ فِى الْكُدْيَةِ فَعَادَ كَثِيبًا أَهْيَلَ.

The Battle of The Trench or Al Ahzab

1551. It was related that Jabir said: "On the day of The Trench we were digging and we found a large solid rock. We went to the Prophet (Prayers & peace be upon him) and said: 'We have a rock in the trench.' He said: 'I will come.' Then he got

up and a stone was tied to his stomach as we had not eaten anything for three days. The Prophet (Prayers & peace be upon him) took the shovel and hit the rock and it crumbled into sand."

١٥٥٢ - عَنْ سُلَيْمَانِ بْنِ صُرَدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الأَحْزَابِ: نَغْزُوهُمْ وَلاَ يَغْزُونَنَا.

1552. It was related that Sulaiman Ibn Surd said: 'I heard the Prophet (Prayers & peace be upon him) say when the tribes were driven off: 'Hereafter we will go and attack them and they will not return to attack us'."

١٥٥٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: لاَ إِلـهَ إِلاَّ اللهُ وَحْدَهُ، أَعَزَّ جُنْدَهُ، وَنَصَرَ عَبْدَهُ، وَغَلَبَ الأَحْزَابَ وَحْدَهُ، فَلا شَيْءَ بَعْدَهُ.

1553. It was related that Abu Huraira said that the Messenger of God said: 'There is no god but God, Who honoured His fighters and made His servant victorious, and He defeated the tribes, so there is no one after Him."

١٥٥٤ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ على حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى سَعْدٍ، فَأَتَى عَلَى حِمَارٍ، فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلأَنْصَارِ: قُومُوا إِلَى سَيِّدِكُمْ [أَوْ خَيْرِكُمْ]، فَقَالَ: هَؤُلاءِ نَزَلُوا عَلَى حُكْمِكَ، فَقَالَ: تَقْتُلُ مُقَاتِلَتَهُمْ وَتَسْبِي ذَرَارِيَّهُمْ. قَالَ: قَضَيْتَ بِحُكْمِ اللهِ عَزَّ وَجَلَّ، وَرُبَّمَا قَالَ: بِحُكْمِ المَلِكِ.

1554. It was related that Abu Sa'id Al Khudri said: "The people of Quarayzah agreed to abide by the judgment of Sa'd Ibn Mu'adh. So the Prophet (Prayers & peace be upon him) sent for Sa'd and he came on a donkey and when he neared th

Mosque the Prophet (Prayers & peace be upon him) said to the Helpers: 'Arise for your master, or for the best among you.' Then he said: 'They have agreed to abide by your judgment.' Sa'd said: 'Kill their fighters and take their women and children as captives.' The Prophet (Prayers & peace be upon him) said: 'You have judged according to the judgment of God,' or he may have said 'according to the judgment of the king.'

غزوة ذات الرقاع

١٥٥٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أنَّ النَّبِيَّ ﷺ صَلَّى بِأصْحَابِهِ فِي الخَوْفِ فِي الْغَزْوَةِ السَّابِعَةِ غَزْوَةَ ذَاتِ الرِّقَاعِ.

The Foray of Dhat Al Riqa'

555. It was related that Jabir Ibn Abd Allah said: 'The Prophet (Prayers & peace be upon him) led his companions in the prayer for fear during the seventh Battle, that is the Battle of Dhat al Riqa'.

١٥٥٦ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ، بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَنَقِبَتْ أَقْدَامُنَا وَنَقِبَتْ قَدَمَايَ، وَسَقَطَتْ أَظْفَارِي، فَكُنَّا نَلُفُّ عَلَى أَرْجُلِنَا الْخِرَقَ، فَسُمِّيَتْ غَزْوَةَ ذَاتِ الرِّقَاعِ، لِمَا كُنَّا نُعَصِّبُ مِنَ الْخِرَقِ على أَرْجُلِنَا.

556. It was related that Abu Musa said: "We traveled with the Prophet (Prayers & peace be upon him) for a Battle and we were six people to one camel so we rode it in turns. Our feet

became thin and my feet became thin and my nails fell out and we wrapped up our feet in pieces of cloth, so because o that the Battle was called Dhat al Riqa' (the rags) because w tied out feet up in rags."

١٥٥٧ - عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ رَضِيَ اللهُ عَنْهُ، وَكَانَ مِمَّنْ شَهِدَ مَعَ رَسُولِ اللهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ وَصَلَّى صَلاَةَ الخَوْفِ، أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ، صَلَّى بِالَّتِي مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وِجَاهَ الْعَدُوِّ، جَاءَتِ الطَّائِفَةُ الأُخْرَى فَصَلَّى بِهِمِ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاَتِهِ، ثُمَّ ثَبَتَ جَالِسًا نْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ.

1557. It was related that Sahl Ibn Abi Hathma said about thos who were present at the prayer for fear at the Battle of Dha al Riqa' with the Messenger of God: "One group aligne themselves behind him and another group aligned them selves to face the enemy. The Prophet (Prayers & peace b upon him) led the group with him in one Rak'at of praye and remained standing while they completed their praye and then went away to line facing the enemy, while the oth er group came and he offered his remaining Rak'at with then and then he remained seated until they completed the prayer, and then he finished his prayer with the Salutatio with them."

١٥٥٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نْد، فَلَمَّا قَفَلَ رَسُولُ اللهِ ﷺ قَفَلَ مَعَهُمْ، فَأَدْرَكَتْهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاهِ، فَنَزَلَ سُولُ اللهِ ﷺ وَتَفَرَّقَ النَّاسُ فِي الْعِضَاهِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللهِ ﷺ تَحْتَ مُرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ، قَالَ جَابِرٌ: فَنِمْنَا نَوْمَةً، فَإِذَا رَسُولُ اللهِ ﷺ يَدْعُونَا فَجِئْنَاهُ، فَإِذَا دَهُ أَعْرَابِيٌّ جَالِسٌ، فَقَالَ رَسُولُ اللهِ ﷺ: إِنَّ هَذَا اخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقَظْتُ

وَهُوَ فِي يَدِهِ صَلْتًا، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللهُ، فَهَا هُوَ ذَا جَالِسٌ، ثُمَّ لَـ
يُعَاقِبْهُ رَسُولُ اللهِ ﷺ.

558. It was related that Jabir Ibn Abd Allah said that he fought a Battle towards Nadj in the company of the Messenger of God and when the Messenger of God returned, he returned with him. When they reached a valley filled with thorn trees it was the time for their afternoon rest and they took a nap. The Messenger of God dismounted and the people went out among the thorn trees looking for shade. The Messenger of God rested under the shade of a Samura tree and hung his sword upon it. We slept for some time until the Messenger of God roused us and we went to him and saw a Bedouin seated beside him. The Messenger of God said: "He has taken my sword from its sheath as I slept. When I awoke the blade of the sword was in his hand and he said: 'Who can save you from me?' I said: 'God.' He is sitting here." The Messenger of God did not punish him.

غزوة بني المصطلق

١٥٥٩ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِـ
غَزْوَةِ بَنِي الْمُصْطَلِقِ، فَأَصَبْنَا سَبْيًا مِنْ سَبْيِ الْعَرَبِ، فَاشْتَهَيْنَا النِّسَاءَ، وَاشْتَدَّتْ عَلَـ
الْعُزْبَةُ، وَأَحْبَبْنَا الْعَزْلَ، فَأَرَدْنَا أَنْ نَعْزِلَ، وَقُلْنَا نَعْزِلُ وَرَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنَا، قَبْـ
أَنْ نَسْأَلَهُ! فَسَأَلْنَاهُ عَنْ ذلِكَ، فَقَالَ: مَا عَلَيْكُمْ أَنْ لاَ تَفْعَلُوا مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْ
الْقِيَامَةِ إِلاَّ وَهِيَ كَائِنَةٌ.

The Foray of Bani Al Mustaliq also called The Foray of al Muraysi'

1559. It was related that Abu Sa'id al Khudri said: 'We were with the Messenger of God in the Battle of Banu Al Mustaliq when we took Arab captives and we longed for women as we could not endure abstinence and we wanted to have coitus interruptus. So when we resolved to do coitus interruptus we said: 'We should ask the Messenger of God before we do so, as he is with us.' So we asked him and he said: 'It is better for you not to do so as any soul who is destined to exist will exist, until the Day of Resurrection."

غَزْوَةُ أَنْمَار

١٥٦٠ – عَنْ جَابِرِ بْنِ عَبْدِ الله الأَنْصَارِىِّ رَضِىَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِىَّ ﷺ فى غَزْوَةِ أَنْمَارٍ يُصَلِّى عَلَى رَاحِلَتِهِ مُتَوَجِّهًا قِبَلَ الْمَشْرِقِ مُتَطَوِّعًا.

The Battle of Anmar

1560. It was related that Jabir Ibn Abd Allah Al Ansari said: "During the Battle of Anmar I saw the Prophet (Prayers & peace be upon him) offering his voluntary prayer on the Mount facing East."

باب غزوة الحديبية وقول الله تعالى:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾[1] الآية

١٥٦١ - عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: تَعُدُّونَ أَنْتُمُ الْفَتْحَ فَتْحَ مَكَّةَ، وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا، وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ، يَوْمَ الْحُدَيْبِيَةِ. كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَةُ بِئْرٌ فَنَزَحْنَاهَا فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَأَتَاهَا فَجَلَسَ عَلَى شَفِيرِهَا، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعَا ثُمَّ صَبَّهُ فِيهَا، فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ، ثُمَّ إِنَّهَا أَصْدَرَتْنَا مَا شِئْنَا نَحْنُ وَرِكَابَنَا.

The Truce of Hudaybiyah

God Almighty said: "God was well pleased the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory in a short time." (Surah 48 verse 18)

1561. It was related that Al Bara' said: "Do you reckon that the Conquest of Makkah was the victory, the Conquest of Makkah was just a victory, we reckon the real victory was the pledge of allegiance on the day of Hudaybiyah." We were fourteen hundred men with the Prophet (Prayers & peace be upon him) on that day of Hudaybiyah, Al Hudaybiyah was a well which we exhausted leaving not a drop of water in it. When the Prophet (Prayers & peace be upon him) was told of that he came and sat upon its edge and asked for a con-

tainer of water, he performed ablution and, rinsed his mouth invoked God and poured the remaining water into the well We remained there for some time and then we took from the well all the water we needed for ourselves and our mounts."

١٥٦٢ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ: أَنْتُمْ خَيْرُ أَهْلِ الأَرْضِ، وَكُنَّا أَلْفًا وَأَرْبَعَمِائَةٍ، وَلَوْ كُنْتُ أُبْصِرُ الْيَوْمَ لأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ.

1562. It was related that Jabir Ibn Abd Allah said: 'The Messenger of God said to us on the day of Hudaybiyah: 'You are the best people on earth!' We were one thousand four hundred men, if I had my sight now I would show you the place of the tree."

١٥٦٣ - عَنْ سُوَيْدِ بْنِ النُّعْمَانِ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ أُتُوا بِسَوِيقٍ، فَلاكُوهُ.

1563. It was related that Suwaid Ibn Al Numan who was with those present at the tree said: "The Messenger of God and his companions were given Sawiq (flour and water) and they chewed it."

١٥٦٤ - عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ يَسِيرُ مَعَ النَّبِيِّ ﷺ لَيْلاً فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ، فَلَمْ يُجِبْهُ رَسُولُ اللهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقَالَ عُمَرُ: ثَكِلَتْكَ أُمُّكَ يا عُمَرُ، نَزَرْتَ رَسُولَ اللهِ ﷺ ثَلاثَ مَرَّاتٍ، كُلُّ ذلكَ لا يُجِيبُكَ، قَالَ عُمَرُ: فَحَرَّكْتُ بَعِيرِى ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ فَمَا نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَصْرُخُ بِى، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، وَجِئْتُ رَسُولَ اللهِ ﷺ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهِىَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ، ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾.

1564. It was related that Umar Ibn Al Khattab said: "The Messenger of God went out at night on a journey with Umar Ibn Al Khattab. Umar Ibn Al Khattab asked him a question, but the Messenger of God did not reply. Umar asked again, but he did not reply, he asked him a third time, but he did not reply. Then Umar Ibn Al Khattab thought to himself: 'May your mother lose you, O Umar, for you have asked the Messenger of God three times and he has not replied.' So I made my camel run fast and led it before the other Muslims, and I feared that something might be revealed concerning me. I had only been there a moment when I heard someone calling me. I said: 'I was afraid something would be revealed concerning me.' Then I went to the Messenger of God and gave give my salutation, he said: 'There has been revealed to me this night a Surah which is dearer to me than all over which the sun rises, and he recited: "Surely We have granted you a manifest conquest." (Surah 48 verse 1)

١٥٦٥ - عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِىَ اللهُ عَنْهُمَا قَالَ: لَمَّا خَرَجَ النَّبِىُّ ﷺ عا
الْحُدَيْبِيَةِ فِى بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِه، فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ قَلَّدَ الْهَدْىَ وَأَشْعَرَهُ
وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ، وَبَعَثَ عَيْنًا لَهُ مِنْ خُزَاعَةَ، وَسَارَ النَّبِىُّ ﷺ حَتَّى كَانَ بِغَدِيرِ الأَشْطَا
أَتَاهُ عَيْنُهُ قَالَ: إِنَّ قُرَيْشًا جَمَعُوا لَكَ جُمُوعًا وَقَدْ جَمَعُوا لَكَ الأَحَابِيشَ، وَهُمْ مُقَاتِلُو
وَصَادُّوكَ عَنِ الْبَيْتِ وَمَانِعُوكَ، فَقَالَ: أَشِيرُوا أَيُّهَا النَّاسُ عَلَىَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَـ
عِيَالِهِمْ وَذَرَارِىِّ هَؤُلاَءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّونَا عَنِ الْبَيْتِ، فَإِنْ يَأْتُونَا كَانَ اللهُ عَزَّ وَجَـ
قَدْ قَطَعَ عَيْنًا مِنَ الْمُشْرِكِينَ، وَإِلاَّ تَرَكْنَاهُمْ مَحْرُوبِينَ، قَالَ أَبُو بَكْرٍ: يَارَسُولَ اللهِ خَرَجْـ
عَامِدًا لِهَذَا الْبَيْتِ، لاَ تُرِيدُ قَتْلَ أَحَدٍ وَلاَ حَرْبَ أَحَدٍ، فَتَوَجَّهْ لَهُ، فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ
قَالَ: امْضُوا عَلَى اسْمِ اللهِ.

1565. It was related that Al Miswar Ibn Makhrama said: "In the year of Al Hudaybiyah the Prophet (Prayers & peace be upon him) set off with over one thousand of his companions, and when they arrived at Dhul Hulaifa he put the garland on his sacrificial animal, and began his state of Pilgrimage for Umra from that place and sent out a spy from the tribe of Khuza'a. The Prophet (Prayers & peace be upon him) went on until he reached Ghadir al Ashtat, then his spy returned and said: 'Quraish have rallied great numbers against you and they have solicited the Ethiopians and they will fight you and prevent you from entering the Ka'ba.' The Prophet (Prayers & peace be upon him) said: "O people! Tell me your opinion, do you think I should destroy the families and children of those who wish to hinder us from the Ka'ba? If they come to us in peace then God will destroy a spy from the unbelievers, or He will leave them in degradation.' Abu Bakr said: 'O Messenger of God! You have come for the purpose of visiting the House and do not wish to kill or harm anyone. So go on to it and if anyone hinders us, we will retaliate.' So the Prophet (Prayers & peace be upon him) said: 'Proceed, in the Name of God!' "

١٥٦٦ - عـــن ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا أنَّ أَبَاه أَرْسَلَهُ يَوْمَ الحُدَيْبِيَة لِيَأتِيَهُ بِفَرَسٍ كَانَ عِنْدَ رَجُلٍ مِنَ الأنْصَارِ، فَوَجَدَ رَسُولَ الله ﷺ يُبَايِـعُ عِنْدَ الشَّجَرَة، وَعُمَرُ لاَ يَدْرِى بِذلِكَ فَبَايَعَهُ عَبْدُ الله ثُمَّ ذَهَبَ إلى الْفَرَسِ، فَجَاءَ بِهِ إلَى عُمَرَ، وَعُمَرُ يَسْتَلْئِمُ لِلْقِتَالِ، فَأَخْبَرَهُ أنَّ رَسُولَ الله ﷺ يُبَايِعُ تَحْتَ الـشَّجَرَة قَالَ: فَانْطَلَقَ وَذَهَبَ مَعَهُ، حَتَّى بَايَعَ رَسُولَ الله ﷺ فَهِىَ الَّتِى يَتَحَدَّثُ النَّاسُ أنَّ ابْنَ عُمَرَ أسْلَمَ قَبْلَ أَبِيه.

1566. It was related that Nafi'a said: "It has been said that Ibn Umar embraced Islam before Umar, but that is untrue. Umar

sent Abd Allah to fetch his horse from a man of the Helpers so fight upon it. The people at that time were making their pledges of Allegiance to the Messenger of God under the Tree, and Umar had not been aware of that. So Abd Allah gave the pledge of allegiance and went to take the horse to Umar. As Umar was putting on his armour in preparation for battle Abd Allah told him that the people were making their pledges to the Prophet (Prayers & peace be upon him) under the Tree. So Umar set off and Abd Allah went with him until he gave the pledge of allegiance to the Messenger of God, this was the incident that caused the people to say that Ibn Umar became Muslim before Umar."

١٥٦٧ - عَنْ عَبْدِ اللهِ بْنِ أَبِى أَوْفَى رَضِىَ اللهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِىِّ ﷺ حِينَ اعْتَمَرَ، فَطَافَ فَطُفْنَا مَعَهُ، وَصَلَّى وَصَلَّيْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ، لاَ يُصِيبُهُ أَحَدٌ بِشَىْءٍ.

1567. It was related that Abd Allah Ibn Abi Aufa said: "We were with the Prophet (Prayers & peace be upon him) when he performed Umra, he circumambulated the Ka'ba and we did likewise, he offered the prayer and we offered the prayer with him. Then he ran between Safa and Marwa and we stood guard for him from the people of Makkah so that no one would harm him."

١٥٦٨ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِىَ اللهُ عَنْهُ قَالَ: خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بِالأُولَى، وَكَانَتْ لِقَاحُ رَسُولِ اللهِ ﷺ تَرْعَى بِذِى قَرَدٍ قَالَ: فَلَقِيَنِى غُلاَمٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فَقَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللهِ ﷺ، فَذَكَرَ الحَدِيثَ بِطُولِهِ وَقَدْ تَقَدَّمَ، وقَالَ هُنَا فِى آخِرِهِ قَالَ: ثُمَّ رَجَعْنَا وَيُرْدِفُنِى رَسُولُ اللهِ ﷺ عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ.

1568. It was related that Salama Ibn Al Akwa said: "I set off on a journey before the first call to prayer of the dawn prayer. The she-camels of the Messenger of God used to graze at a place named Dhi Qarad. One of Abd Al Rahman's slaves met me and said: 'The she-camels of the Messenger of God have been stolen.' I said: 'Who took them?' He said: 'Ghatafan.' I called out three times loudly saying: 'O Companions!' until the people between the two mountains heard me. Then I hurried off in pursuit of the thieves and caught them while they watered the camels. I shot arrows at them as I was a skilful archer and I said: 'I am the son of Al Akwa and today the wicked will die.' I continued saying that until I got the she-camels back. I also took thirty garments from them. The Prophet (Prayers & peace be upon him) and the people came and I said: 'O Messenger of God! I have prevented the Ghatafan before they could take water, so now they are thirsty, send some people after them.' The Prophet (Prayers & peace be upon him) said: 'O son of Al Akwa! You have apprehended them so forgive them.' So we all returned and the Messenger of God sat behind me on his she-camel until we entered Madinah."

باب غزوة خيبر

١٥٦٩ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ، رَضِىَ اللهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِىِّ ﷺ إِلَى خَيْبَرَ فَسِرْنَا لَيْلاً فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرٍ: يَا عَامِرُ أَلا تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ، وَكَانَ عَامِرٌ رَجُلاً شَاعِرًا فَنَزَلَ يَحْدُو بِالقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلاَ أَنْتَ مَا اهْتَدَيْنَا وَلاَ تَصَدَّقْنَا وَلاَ صَلَّيْنَا
فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا
وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا
وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ: مَنْ هذَا السَّائِقُ؟ قَالُوا: عَامِرُ بْنُ الأَكْوَعِ، قَالَ: يَرْحَمُهُ اللهُ، قَالَ رَجُلٌ مِنْ الْقَوْمِ: وَجَبَتْ يَا نَبِىَّ اللهِ، لَوْلاَ أَمْتَعْتَنَا بِهِ، فَأَتَيْنَا خَيْبَرَ، فَحَاصَرْنَاهُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللهَ تَعَالَى فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ الَّذِى فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ النَّبِىُّ ﷺ: مَا هذِهِ النِّيرَانُ؟ عَلَى أَىِّ شَىْءٍ تُوقِدُونَ؟ قَالُوا: عَلَى لَحْمٍ، قَالَ: عَلَى أَىِّ لَحْمٍ؟ قَالُوا: لَحْمُ حُمُرِ الإِنْسِيَّةِ. قَالَ النَّبِىُّ ﷺ: أَهْرِيقُوهَا وَاكْسِرُوهَا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَوْ نُهْرِيقُهَا وَنَغْسِلُهَا؟ قَالَ: أَوْ ذَاكَ، فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ قَصِيرًا، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِىٍّ لِيَضْرِبَهُ فَرَجَعَ ذُبَابُ سَيْفِهِ فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ، فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَفَلُوا، قَالَ سَلَمَةُ: رَآنِى رَسُولُ اللهِ ﷺ وَهُوَ آخِذٌ بِيَدِى، قَالَ: مَالَكَ؟ قُلْتُ لَهُ: فِدَاكَ أَبِى وَأُمِّى، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، قَالَ النَّبِىُّ ﷺ: كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لأَجْرَيْنِ، وَجَمَعَ بَيْنَ أُصْبُعَيْهِ، إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ قَلَّ عَرَبِىٌّ مَشَى بِهَا مِثْلَهُ، وَفِى رِوَايَةٍ نَشَأَ بِهَا.

The Battle of Khaybar

1569. It was related that Salama Ibn Al Akwa said: "We left for Khaybar with the Prophet (Prayers & peace be upon him) and as we journeyed by night a man from the party said to Amir: 'O Amir! Let us hear your poetry.' Amir was a poet and so he dismounted and began to recite poems for the people in rhyme with the footsteps of the camels, saying: 'O God! Without You we would not have been guided to the right path, nor would we have given in charity, nor would we have prayed, so please forgive us what we have committed, let us all be redeemed in Your Cause. And send Your serenity upon us to make our feet firm when we encounter our enemy, and if they beckon us to something unjust we will refuse, the unbelievers have made a commotion in asking for others to help against us." At that the Prophet (Prayers & peace be upon him) said: 'Who is that driver?' The people said: 'He is Amir Ibn Al Akwas.' The Prophet (Prayers & peace be upon him) said: 'May God grant His Mercy upon him.' A man from his people said: 'O Messenger of God! Has he been granted martyrdom?' If only you could let us enjoy his company some more.' Then we reached Khaybar and lay siege to it until we were wearied by hunger. Then God aided the Muslims to conquer it. At nightfall of the day of victory over the city the Muslims made large fires, the Prophet (Prayers & peace be upon him) said: 'What are these fires for? What are you making them to cook?' The people said: 'Meat.' He said: 'What kind of meat?' They said: 'The meat of donkeys.' The Prophet (Prayers & peace be upon him) said:

'Throw the meat away and destroy the pots!' A man said: 'O Messenger of God! Shall we throw away the meat and wash the pots instead?' He shall: 'That too.' So when the army ranks were aligned in files, Amir's sword was short and he made to strike the leg of a Jew but the blade came back and hit his own knee and wounded it so that he died. When they returned from the Battle the Messenger of God saw me and took hold of my hand and said: 'What is the matter.' I said: 'May my father and mother be redeemed for you! The people say that Amir's good deeds are lost.' The Prophet (Prayers & peace be upon him) said: 'Whoever say that is mistaken, for Amir has double the reward.' The Prophet (Prayers & peace be upon him) raised two fingers and said: 'He was striving in the Cause of God and there are few Arabs who achieved the equivalent of Amir."

١٥٧٠ - عَنْ أَنَس رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ الله ﷺ أتَى خَيْبَرَ لَيْلاً، تَقَدَّمَ فــــــي الصَّلاَة، وَزَادَ هُنَا فَقَتَلَ النَّبِيُّ ﷺ الْمُقَاتِلَةَ وَسَبى الذُّرِّيَّةَ.

1570. It was related that Anas said: "The Messenger of God reached Khaybar at night, and whenever he reached the enemy at night, he used never to attack the enemy before dawn. In the morning the Jews came out with their shovels and baskets and when they saw him they said: 'Mohammed! By God! Mohammed and his army!' The Prophet (Prayers & peace be upon him) said: 'Khaybar is ruined, for whenever we confront a nation then evil is the dawn for those who have been warned.' The Prophet (Prayers & peace be upon him) had their fighters killed and their women and children made captive."

١٥٧١ - عَنْ أَبِى مُوسى الأشْعَرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: لَمَّا غَزَا رَسُولُ اللهِ ﷺ خَيْبَرَ أَشْرَفَ النَّاسُ عَلَى وَادٍ فَرَفَعُوا أصْوَاتَهُمْ بِالتَّكْبِيرِ: اللهُ أَكْبَرُ لا إلهَ إلاَّ اللهُ، فَقَالَ رَسُولُ الله ﷺ: ارْبَعُوا على أنْفُسِكُمْ، إنَّكُم لاَ تَدْعُونَ أصَمَّ وَلاَ غَائِبًا، إنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ، وأَنَا خَلْفَ دَابَّةِ رَسُولِ اللهِ ﷺ، فَسَمِعَنِى وَأَنَا أَقُولُ: لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللهِ، فَقَالَ لِى: يَا عَبْدَ اللهِ بْنَ قَيْسٍ، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ، قَالَ: ألاَ أدُلُّكَ على كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الجَنَّةِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللهِ فِدَاكَ أَبِى وَأُمِّى، قَالَ: لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللهِ.

1571. It was related that Abu Musa Al Ash'ari said: "When the Messenger of God went out to fight the Battle of Khaybar or when he approached it, the people looked down over a valley and raised their voices saying: 'God is Great! God is Great! There is no god but God.' At that the Messenger of God said to them: 'Lower your voices, for you are not calling on one who is deaf or away, but you are calling the Hearer Who is near and beside you.' I was to the rear of the mount of the Messenger of God and he heard me saying: 'There is no strength nor power except with God.' At that he said to me: 'O Abd Allah Ibn Qais!' I said: 'I hear and I am coming, O Messenger of God.' He said: 'Shall I tell you something which is one of the treasure of Paradise?' Is said: 'May be father and mother be redeemed for you.' He said: 'There is neither strength nor power except with God'."

١٥٧٢ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِىِّ، رَضِىَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ الْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللهِ ﷺ إلَى عَسْكَرِهِ، وَمَالَ الآخَرُونَ إلَى عَسْكَرِهِمْ، وَفِى أَصْحَابِ رَسُولِ اللهِ ﷺ رَجُلٌ لاَ يَدَعُ لَهُمْ شَاذَّةً وَلاَ فَاذَّةً إلاَّ اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقِيلَ: مَا أجْزَأَ مِنَّا الْيَوْمَ أحَدٌ كَما أجْزَأَ فُلاَنٌ! فَقَالَ رَسُولُ اللهِ ﷺ: أَمَا

إنَّهُ مِنْ أَهْلِ النَّارِ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ، قَالَ: فَخَرَجَ مَعَهُ، كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَجُرِحَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ سَيْفَهُ بِالأَرْضِ، وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللهِ ﷺ. قَالَ: وَمَا ذَاكَ؟ قَالَ: الرَّجُلُ الَّذِى ذَكَرْتَ آنِفًا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ فَخَرَجْتُ فِى طَلَبِهِ، ثُمَّ جُرِحَ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيْفِهِ فِى الأَرْضِ، وَذُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذلِكَ: إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

1572. It was related that Sahl Ibn Sa'd Al Sa'idi said: "The Messenger of God fought the unbelievers, the Messenger of God returned to his camp and the others returned to their camp. From among the companions of the Prophet (Prayers & peace be upon him) was a man who could not resist pursuing any unbeliever to strike him with his sword. Someone said: 'None one had helped the Muslims today more than so and so.' At that the Messenger of God said: 'Surely he is from the people of the Fire.' Another man said: 'I will go with him.' So he went and whenever he stopped, he stopped with him, and wherever he went on, he went on with him. The man was then gravely wounded and wishing to die quickly thrust his sword into the ground and put is point between his breasts and threw himself upon it and killed himself. At that the man following him went to the Messenger of God and said: 'I bear witness that you are the Messenger of God.' The Prophet (Prayers & peace be upon him) said: 'What makes you say so?' He said: 'Because of the man who you said was one of

the people of the Fire. The people were astonished at your words and I said to them I will try to discover the truth about him for you.' So I went with him and then he was wounded and he sought to expedite his own death by fixing the handle of his sword into the ground and pointing it upwards between his breasts and then he threw himself upon it and killed himself.' The Messenger of God said: 'A man may do what appears to the people to be the deeds of the people of Paradise but he is from the people of the Fire and another man may do what appears to be the deeds of the people of the Fire but he is from the people of Paradise."

١٥٧٣ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: ضُرِبْتُ ضَرْبَةً فِي سَاقِي يَوْمَ خَيْبَرَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَنَفَثَ فِيهَا ثَلاَثَ نَفَثَاتٍ، فَما اشْتَكَيْتُهَا حَتَّى السَّاعَةِ.

1573. It was related that Yazid Ibn Abi Ubaid said: "I saw the marks of an injury on Salama's leg so I said to him: 'O Abu Muslim! What is this wound?' He said: 'I suffered this on the day of Khaybar and the people said: 'Salama has been wounded.' Then I went to the Prophet (Prayers & peace be upon him) and he spat his saliva three times into it and since then I have not had any pain."

١٥٧٤ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلاَثَ لَيَالٍ، يُبْنَى عَلَيْهِ بِصَفِيَّةَ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ، وَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلاَ لَحْمٍ، وَمَا كَانَ فِيهَا إِلاَّ أَنْ أَمَرَ بِلاَلاً بِالأَنْطَاعِ فَبُسِطَتْ، فَأَلْقَى عَلَيْنَا التَّمْرُ وَالأَقِطُ وَالسَّمْنُ، فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مَا مَلَكَتْ يَمِينُهُ، قَالُوا: إِنْ حَجَبَهَا فَهِيَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَّأَ لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ.

1574. It was related that Anas said: "The Prophet (Prayers & peace be upon him) stayed for three nights between Khaybar and Madinah when he married Safiya. I invited the Muslims to his wedding feast, but the Prophet (Prayers & peace be upon him) ordered Bilal to lay out leather mats and to put on them dates, dried yogurt and butter. The Muslims said: 'Will she be a mother of the believers?' Some said: 'If the Prophet (Prayers & peace be upon him) makes her observe the veil then she will be a mother of the believers and if he does not make her observe the veil, then she will be his slave.' So when he left he made a place for her behind him and made her observe the veil."

١٥٧٥- عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ أَكْلِ الحُمُرِ الإِنْسِيَّةِ.

1575. It was related that Ali Ibn Abi Talib said: "The Messenger of God prohibited temporary marriage and the consumption of donkey meat on the day of Khaybar."

١٥٧٦- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَسَمَ رَسُولُ اللهِ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّاجِلِ سَهْمًا.

1576. It was related that Ibn Umar said: "The Messenger of God shared the war spoils on the day of Khaybar and gave two shares to the horsemen and one share to the infantrymen."

١٥٧٧- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: بَلَغَنَا مَخْرَجُ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمْ: أَحَدُهُمَا أَبُو بُرْدَةَ وَالآخَرُ أَبُو رُهْمٍ، إِمَّا قَالَ: فِي بِضْعٍ، وإِمَّا قَالَ: فِي ثَلاَثَةٍ وَخَمْسِينَ، أَوْ اثْنَيْنِ وخَمْسِينَ رَجُلاً مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتُنَا إِلَى النَّجَاشِيِّ بِالحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ

الله عَنْهُ، فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، وَكَانَ أُنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا، يَعْنِي لأَهْلِ السَّفِينَةِ، سَبَقْنَاكُمْ بِالهِجْرَةِ، وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ، فَدَخَلَ عُمَرُ رَضِيَ الله عَنْهُ عَلَى حَفْصَةَ وَأَسْمَاءُ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ. قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ؟ الْبَحْرِيَّةُ هَذِهِ؟ قَالَتْ: نَعَمْ، قَالَ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَحْنُ أَحَقُّ بِرَسُولِ الله ﷺ مِنْكُمْ، فَغَضِبَتْ وَقَالَتْ: كَلاَّ وَالله كُنْتُمْ مَعَ رَسُولِ الله ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعِظُ جَاهِلَكُمْ، وَكُنَّا فِي دَارِ -أَوْ فِي أَرْضِ- الْبُعَدَاءِ الْبُغَضَاءِ بِالحَبَشَةِ، وَذَلِكَ فِي الله وَفِي رَسُولِهِ ﷺ، وَايْمُ الله لاَ أَطْعَمُ طَعَامًا وَلاَ أَشْرَبُ شَرَابًا حَتَّى أَذْكُرَ مَا قُلْتَ لِرَسُولِ الله ﷺ، وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ، وَسَأَذْكُرُ لِلنَّبِيِّ ﷺ وَأَسْأَلُهُ، وَالله لاَ أَكْذِبُ وَلاَ أَزِيغُ وَلا أَزِيدُ عَلَيْهِ، فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ الله إِنَّ عُمَرَ قَالَ: كَذَا، قَالَ: فَمَا قُلْتِ لَهُ؟ قَالَتْ: قُلْتُ لَهُ كَذَا، قَالَ: لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلَ السَّفِينَةِ هِجْرَتَانِ.

1577. It was related that Abu Musa said we received tidings of the Prophet's (Prayers & peace be upon him) migration when we were in Yemen. So we emigrated to him, we were my two brothers and myself and I was the youngest, and one was Abu Burda and the other was Abu Ruhm. We numbered fifty three or fifty two men from our people, we boarded a boat to take us to Negus of Ethiopia and there we met Ja'far Ibn Ali Talib and we stayed with him. Then, at the time of the conquest of Khaybar, we all departed and went to the Prophet (Prayers & peace be upon him). Some of the people on the boat said: 'We migrated before you.' Asma' bint Umais who was among us, went to visit Hafsa, the wife of the Prophet (Prayers & peace be upon him). She had emigrated to Negus with other Muslims. Umar came to Hafsa when Asma' Bint

Umais was with her, Umar saw Asma' and said: 'Who is that?' She said: 'Asma' Bint Umais.' Umar said; 'Is she the lady from Ethiopia who has journeyed by sea?' Asma' said: 'Yes.' Umar said: 'We emigrated before you so we have more right than you towards the Messenger of God.' Asma' was angry at this and said: 'No, by God, when you were with the Messenger of God who was feeding the hungry among you, and teaching the ignorant among you, we were in the far land of Ethiopia for the cause of God. By God, I will not eat or drink until I tell the Messenger of God what you have said. We suffered harm and fear there, I will tell this to the Prophet (Prayers & peace be upon him) and ask him. By God, I will not lie or cut short what you have said or add anything to it.' So when the Prophet (Prayers & peace be upon him) came she said: 'O Messenger of God! Umar said so and so.' He said: 'What did you tell him?' Asma' said: 'I told him so and so.' The Prophet (Prayers & peace be upon him) said: 'He has no more right towards me than you, for he and his companions have emigrated once, and you people of the boat have emigrated twice'."

١٥٧٨- وَعَنْهُ رَضِيَ الله عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنِّى لأَعْرِفُ أَصْوَاتَ رُفْقَةِ الأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الخَيْلَ، أَوْ قَالَ: الْعَدُوَّ، قَالَ لَهُمْ: إِنَّ أَصْحَابِى يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ.

1578. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "When some of the Al Ashariyun recite the Qur'an I recognises their voices, and when they enter their homes at night I recognise their houses by their voices as they recite Qur'an, although I do not see their hous-

es as they enter them during the day. Of these is Hakim, who used to say when he encountered the enemy, or cavalry: My companions order you to wait for them'."

١٥٧٩- وَعَنْهُ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنِ افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا، وَلَمْ يَقْسِمْ لأَحَدٍ لَمْ يَشْهَدِ الْفَتْحَ غَيْرَنَا.

1579. It was related that Abu Musa said: "We went to the Prophet (Prayers & peace be upon him) after the conquest of Khaybar and he gave us a share, but other than us he did not give anyone else who had been participated in the Conquest."

١٥٨٠- عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ وَبَنَى بِهَا وَهُوَ حَلاَلٌ، وَمَاتَتْ بِسَرِفَ.

1580. It was related that Ibn Abbas said: "When the Prophet (Prayers & peace be upon him) married Maimuna during his state of Pilgrimage he consummated the marriage after coming out of that state."

غزوة مؤتة من أرض الشام

١٥٨١- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَالَ: أَمَّرَ النَّبِيُّ ﷺ فِي غَزْوَةِ مُوتَةَ زَيْدَ بْنَ حَارِثَةَ، فَقَالَ رَسُولُ الله: إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ الله بْنُ رَوَاحَةَ. قَالَ ابْنُ عُمَرَ: كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ، فَالْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلَى، وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمْيَةٍ.

The Battle of Mu'tah in Al Sham

1581. It was related that Abd Allah Ibn Umar said: "The Messenger of God appointed Zaid to be commander of the army for the battle of Mu'tah and said: 'If Zaid is martyred, Ja'far should replace him, and if Ja'far is martyred, Abd Allah Ibn Rawaha should replace him.' Abd Allah Ibn Umar also said: 'I was there with them in that battle and we searched for Ja'far Ibn Abi Talib and found his body with the bodies of those who had been martyred, and he had more than ninety spear or arrow wounds upon his body."

١٥٨٢- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ الله عَنْهُمَا قَال: بَعَثَنَا رَسُولُ الله ﷺ إلَى الحُرْقَة، فَصَبَّحنَا الْقَوْمَ فَهَزَمْنَاهُمْ، ولَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رجُلاً مِنْهُمْ، فَلَمَا غَشَيْنَاهُ قَالَ: لاَ إلـهَ إلاَّ الله، فَكَفَّ الأنْصَارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا بَلَغ النَّبيَّ ﷺ فَقَالَ: يَا أُسَامَةُ قَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إلَهَ إلاَّ اللهُ؟ قُلْتُ: كَانَ مُتَعَوِّذًا، فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذلِكَ الْيَوْمِ.

1582. It was related that Usama Ibn Zaid said: "The Messenger of God sent us out to Al Huruqa, and the next morning we launched an attack on them and defeated them. A man from the Helpers and myself pursued one of their men and when we caught up with him he said: 'There is no god but God.' At that the man from the Helpers stopped, but I stabbed him with my spear and killed him. When we returned to the Prophet (Prayers & peace be upon him) and he knew of it he said: 'O Usama! Did you kill him after he had said: 'There is no god but God'? I said: 'But he only said it to save himself.' The Prophet (Prayers & peace be upon him) repeated his words

so many times that I wished I had not become Muslim before that day."

١٥٨٣- عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ رَضِيَ اللهُ عَنْهُمَا.

1583. It was related that Salama Ibn Al Akwa' said: "I participated in seven battles with the Prophet (Prayers & peace be upon him) and fought in nine battles with the armies sent out by the Prophet (Prayers & peace be upon him). In one of these, Abu Bakr was the commander and in another, Usama had the command."

غزوة الفتح في رمضان

١٥٨٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ وَمَعَهُ عَشَرَةُ آلافٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِي سِنِينَ وَنِصْفٍ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ يَصُومُ وَيَصُومُونَ، حَتَّى بَلَغَ الْكَدِيدَ، وَهُوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ، أَفْطَرَ وَأَفْطَرُوا.

The Battle of Al Fath in Ramadan

1584. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) departed from Madinah with an army of ten thousand in the month of Ramadan, and that was eight years and six months after he had emigrated to Madinah. He and the Muslims with him were fasting as they continued on

their way to Makkah, and when they came to a watering place called Al Kadid which lay between Usfan and Kudaid, he broke his fast, and they broke their fast with him."

١٥٨٥- وعَنْهُ رَضِىَ الله عَنْهُ قَالَ: خَرجَ النَّبِىُّ ﷺ فِى رَمَضَانَ إِلَى حُنَيْنٍ، وَالنَّاسُ مُخْتَلِفُونَ، فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِه دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ، فَوَضَعَهُ عَلَى رَاحَتِهِ أَوْ عَلَى رَاحِلَتِه، ثُمَّ نَظَرَ إِلَى النَّاسِ، فَقَالَ الْمُفْطِرُونَ لِلصُّوَّامِ: أَفْطِرُوا.

1585. It was related that Ibn Abbas said: "The Messenger of God departed for Hunain in the month of Ramadan while some of the people were fasting and others were not. When the Prophet (Prayers & peace be upon him) mounted his she-camel he asked for a cup of milk or water, and he placed it in his hand or upon his she-camel, and then the people looked at him, and those who were not fasting told those who were fasting to break their fast as the Prophet (Prayers & peace be upon him) had broken his fast."

١٥٨٦- عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ رَضِىَ اللهُ عَنْهُمَا قَالَ: لَمَّا سَارَ رَسُولُ الله ﷺ عَامَ الْفَتْحِ فَبَلَغَ ذلِكَ قُرَيْشًا، خَرَجَ أَبُو سُفْيَانَ وَحَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ، يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّه ﷺ، فَأَقْبَلُوا يَسِيرُونَ، حَتَّى أَتَوْا مَرَّ الظَّهْرَانِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ: مَا هذه، لَكَأَنَّهَا نِيرَانُ عَرَفَةَ؟ فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ: نِيرَانُ بَنِى عَمْرٍو، فَقَالَ أَبُو سُفْيَانَ: عَمْرٌو أَقَلُّ مِنْ ذلِكَ، فَرَآهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ الله ﷺ فَأَدْرَكُوهُمْ، فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ رَسُولَ الله ﷺ فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ، قَالَ لِلْعَبَّاسِ: احْبِسْ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الخَيْلِ؛ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ، فَحَبَسَهُ الْعَبَّاسُ. فَجَعَلَت الْقَبَائِلُ تَمُرُّ مَعَ النَّبِىِّ ﷺ كَتِيبَةً كَتِيبَةً عَلَى أَبِى سُفْيَانَ، فَمَرَّتْ كَتِيبَةٌ، قَالَ: يَا عَبَّاسُ مَنْ هذه؟ قَالَ: هذه غِفَارُ، قَالَ: مالى وَلِغِفَارَ، ثُمَّ مَرَّتْ جُهَيْنَةُ فَقَالَ: مِثْلَ ذلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُزَيْمٍ فَقَالَ مِثْلَ ذلِكَ، ثُمَّ مَرَّتْ سُلَيْمٌ فَقَالَ مِثْلَ ذلِكَ، حَتَّى أَقْبَلَتْ

كَتِيبَةٌ لَمْ يَرَ مِثْلَهَا، قَالَ: مَنْ هذه؟ قَالَ: هَؤُلَاءِ الأَنْصَارُ عَلَيْهِمْ سَعْدُ بْنُ عُبَادَةَ مَعَهُ الرَّايَةُ، فَقَالَ سَعْدُ بْنُ عُبَادَةَ: يَا أَبَا سُفْيَانَ الْيَوْمَ يَوْمُ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ: يَا عَبَّاسُ حَبَّذَا يَوْمُ الذِّمَارِ، ثُمَّ جَاءَتْ كَتِيبَةٌ، وَهِيَ أَقَلُّ الْكَتَائِبِ، فِيهِمْ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ، وَرَايَةُ النَّبِيِّ ﷺ مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ، فَلَمَّا مَرَّ رَسُولُ اللهِ ﷺ بِأَبِي سُفْيَانَ، قَالَ: أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ ابْنُ عُبَادَةَ، قَالَ: مَا؟ قَالَ؟ قَالَ: كَذَا وَكَذَا، فَقَالَ: كَذَبَ سَعْدٌ، وَلَكِنْ هذَا يَوْمٌ يُعَظِّمُ اللهُ فِيهِ الْكَعْبَةَ، وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ، قَالَ: وَأَمَرَ رَسُولُ اللهِ ﷺ أَنْ تُرْكَزَ رَايَتُهُ بِالْحَجُونِ. فَقَالَ الْعَبَّاسُ لِلزُّبَيْرِ: يَا أَبَا عَبْدِ اللهِ هَا هُنَا أَمَرَكَ رَسُولُ اللهِ ﷺ أَنْ تَرْكُزَ الرَّايَةَ، قَالَ: وَأَمَرَ رَسُولُ اللهِ يَوْمَئِذٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ النَّبِيُّ ﷺ مِنْ كُدًى، فَقُتِلَ مِنْ خَيْلِ خَالِدِ بْنِ الْوَلِيدِ يَوْمَئِذٍ رَجُلَانِ: حُبَيْشُ بْنُ الأَشْعَرِ، وَكُرْزُ بْنُ جَابِرٍ الفِهْرِيُّ.

1586. It was related that Urwa Ibn Al Zubair said: "When the Messenger of God departed in the year of the Conquest and the unbelievers had news of this, Abu Sufyan, Hakim Ibn Hizam and Budail Ibn Warqa left to garner news about the Messenger of God. They continued upon their way until they reached Marr al Zahran. And then they saw many fires lit as if they were they fires on Arafat." Abu Sufyan said: 'What is this? It looks like the fires on Arafat.' Budail Ibn Warqa said: 'The Bani Amr are not that number.' They were then seen by the guards of the Messenger of God and caught and brought before the Messenger of God. Abu Sufyan became Muslim. When the Prophet (Prayers & peace be upon him) continued on he said to Al Abbas: 'Keep Abu Sufyan on the top of the mountain so that he can see the Muslims. So Al Abbas kept him standing there and the tribes with the Prophet (Prayers & peace be upon him) began to pass

before Abu Sufyan in units. One contingent passed by and Abu Sufyan said: 'O Abbas! Who are they?' Abbas said: 'They are Ghifar.' Abu Sufyan said: 'I have nothing to do with Ghifar.' Then a contingent of Juhaina passed by and he said the same as he had said before. Then a contingent of Sa'd Ibn Hazim passed by and he said the same as he had said before, the Sulaim passed by and he repeated the same. Then came a contingent like no other that Abu Sufyan had seen, he said: 'Who are they?' Abbas said: 'They are the Helpers led by Sa'd Ibn Ubada who holds the ensign.' Sa'd Ibn Ubada said: 'O Abu Sufyan! Today is the day of a great battle and the Ka'ba will be admissible.' Abu Sufyan said: 'How glorious is the day of destruction!' Then there came the smallest contingent of all and the Messenger of God was in it with his companions, and the ensign of the Prophet (Prayers & peace be upon him) was carried by Al Zubair Ibn Al Awwam. When the Messenger of God passed Abu Sufyan by he said: 'Do you know what Sa'd Ibn Ubada said?" The Prophet (Prayers & peace be upon him) said: 'What did he say?' Abu Sufyan said: 'He said so and so.' The Prophet (Prayers & peace be upon him) said: 'Sa'd lied, but today God will make the Ka'ba superior and today the Ka'ba will be covered with a covering.' Then the Messenger of God ordered that his ensign be fixed at Al Hajun. It was related that Urwa said: 'Nafi'a Ibn Jubair Ibn Mu'tim said: 'I heard Al Abbas say to Al Zubair Ibn Al Awwam: 'O Abu Abd Allah! Did the Messenger of God order you to fix the ensign here?' The Messenger of God ordered Khalid Ibn Al Walid to enter Makkah from its heights in Kada' while the Prophet (Prayers

& peace be upon him) entered from Kuda. Two men from the cavalry of Khalid Ibn Al Walid, namely Hubaish Ibn Al Ash'ar and Kurz Ibn Jabir Al Fihri gained martyrdom that day."

١٥٨٧- عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ رَضِىَ اللهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ، وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرَجِّعُ، وقَالَ: لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ حَوْلِى، لَرَجَّعْتُ كَمَا رَجَّعَ.

1587. It was related that Abd Allah Ibn Mughaffal said: "On the day of the Conquest of Makkah I saw the Messenger of God upon his she-camel, he was reciting Surah 'The Victory' in such a moving cadence. Mu'awiya said: 'Had I not feared that the people would have gathered around me I would have recited in that same cadence as he'."

١٥٨٨- عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِىُّ مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُّونَ وَثَلاَثُمِائَةِ نُصُبٍ، فَجَعَلَ يَطْعَنُهَا بِعُودٍ فِى يَدِهِ، وَيَقُولُ: ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ﴾، ﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾.

1588. It was related that Abd Allah Ibn Mas'ud said: "On the day of the Conquest when the Prophet (Prayers & peace be upon him) entered Makkah there were three hundred and sixty idols in the Ka'ba. The Prophet (Prayers & peace be upon him) began to fell them with his stick and say: 'Truth has come and falsehood will perish'."

١٥٨٩- عَنْ عَمْرِو بْنِ سَلَمَةَ رَضِى اللهُ عَنْهُ قَالَ: كُنَّا بِمَا مَمَرَّ النَّاسِ، وَكَانَ يَمُرُّ بِنَا الرُّكْبَانُ فَنَسْأَلُهُمْ: مَا لِلنَّاسِ؟ مَا لِلنَّاسِ؟ مَا هذَا الرَّجُلُ؟ فَيَقُولُونَ: يَزْعُمُ أَنَّ اللهَ أَرْسَلَهُ، أَوْحَى إِلَيْهِ، أَوْ أَوْحَى اللهُ بِكَذَا، فَكُنْتُ أَحْفَظُ ذلِكَ الْكَلاَمَ، فَكَأَنَّمَا يُغْرَى فِى صَدْرِى، وَكَانَتِ الْعَرَبُ تَلَوَّمُ بِإِسْلاَمِهِمُ الْفَتْحَ، فَيَقُولُونَ: اتْرُكُوهُ وَقَوْمَهُ فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ، فَهُوَ

نَبِىٌّ صَادِقٌ، فَلَمَّا كَانَتْ وَقْعَةُ أَهْلِ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ، وَبَدَرَ أَبِى قَوْمِى بِإِسْلَامِهِمْ، فَلَمَّا قَدِمَ قَالَ: جِئْتُكُمْ وَاللهِ مِنْ عِنْدِ النَّبِىِّ ﷺ حَقًّا، فَقَالَ: صَلُّوا صَلَاةَ كَذَا فِى حِينِ كَذَا، وَصَلُّوا كَذَا فِى حِينِ كَذَا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا، فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّى، لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّكْبَانِ. فَقَدَّمُونِى بَيْنَ أَيْدِيهِمْ، وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ، وَكَانَتْ عَلَىَّ بُرْدَةٌ، كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّى، فَقَالَتْ امْرَأَةٌ مِنَ الْحَىِّ: أَلَا تُغَطُّونَ عَنَّا إِسْتَ قَارِئِكُمْ؟ فَاشْتَرَوْا، فَقَطَعُوا لِى قَمِيصًا، فَمَا فَرِحْتُ بِشَىْءٍ فَرَحِى بِذَلِكَ الْقَمِيصِ.

1589. It was related that Amr Ibn Salama said: "When we were at a place used as a thoroughfare by the people, the caravans used to pass by and we would ask them: "What is the matter with the people? What is the matter with the people? Who is that man?' They said: 'That man claims the God has sent him and that he has received Divine Inspiration and that God has revealed to him such and such a thing.' I used to memorise those words and feel as if they were inscribed upon my heart." The Arabs put off their conversion to Islam until the Conquest. They said: 'Leave him and his people Quraish, if he overpowers them then he is a true Prophet, so when Makkah was conquered and the tribes rushed to embrace Islam, my father hurried to embrace Islam before my tribe. When my father returned to his people he said: 'By God I have come to you from the Prophet (Prayers & peace be upon him)!' The Prophet (Prayers & peace be upon him) said to them later: 'Offer such and such a prayer at such and such a time, and when the time of time is due, then one of you should call to prayer and let the one of you who knows Qur'an lead the prayer.' So they looked for such a person and found no one who knew more of the Qur'an than I, because of what I had

put to heart from the caravans. They made me their Imam and at that time I was six or seven years old. I wore a black garment which was short on me. A lady from the tribe said: 'Will you cover the buttocks of your Imam for us?' So they bought a piece of cloth and made a shirt for me, I was never so happy with anything as I was with that shirt!"

١٥٩٠- عَنْ عَبْدِ الله بْنِ أَبِي أَوْفَى رَضِي الله عَنْهُمَا أَنَّهُ كَانَ بِيَدِهِ ضَرْبَةٌ قَالَ: ضُرِبْتُهَا مَعَ رَسُولِ اللهِ ﷺ يَوْمَ حُنَيْنٍ

1590. It was related that Ibn Aufa said: "I had a scar on my hand from a blow which I received at the Battle of Hunain when I was with the Prophet (Prayers & peace be upon him)."

١٥٩١- عَن أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ علـى جَيْشٍ إِلَى أَوْطَاس، فَانْتَهَى إِلَيْهِمْ، فَلَقِي دُرَيْدَ بنَ الصِّمَّة، فَقُتِلَ دُرَيْدٌ وَهزَمَ اللهُ أَصْحَابَهُ، قَالَ أَبُو مُوسَى: وبَعَثَنِي مَعَ أَبِي عَامِرٍ، فَرُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ جُشَمِيٌّ بِسهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ، فَقُلْتُ: يَا عَمِّ مَنْ رَمَاكَ؟ فَأَشَارَ إِلَى أَبِي مُوسَى، فَقَالَ: ذَاكَ قَاتِلِي الَّذِي رَمَانِي، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا رآنِي وَلَّى فَاتَّبَعْتُهُ، وَجَعَلْتُ أَقُولُ لَهُ: أَلاَ تَسْتَحِي؟ أَلاَ تَثْبُتُ؟ فَكَفَّ، فَاخْتَلَفْنَا ضَرْبَتَيْنِ بالسَّيْفِ، فَقَتَلْتُهُ، ثُمَّ قُلْتُ لأبِي عَامِرٍ: قَتَلَ اللهَ صَاحِبَكَ، قَالَ: فَانْزِعْ هَذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ، قَالَ يَا ابْنَ أَخِي أَقْرِىءِ النَّبِيَّ ﷺ السَّلاَمَ وَقُلْ لَهُ: اسْتَغْفِرْ لِي، وَاسْتَخْلَفَنِي أَبُو عَامِرٍ عَلَى النَّاسِ فَمَكَثَ يَسِيراً، ثُمَّ مَاتَ، فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ قَدْ أَثَّرَ رِمَالُ السَّرِيرِ فِي ظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرِ أَبِي عَامِرٍ، وَقَالَ: قُلْ لَهُ اسْتَغْفِرْ لِي، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ، فَقَالَ: اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ، وَرَأَيْتُ بَيَاضَ إِبْطَيْهِ، ثُمَّ قَالَ: اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنَ

خَلْقِكَ مِنَ النَّاسِ. فَقُلْتُ: وَلِي فَاسْتَغْفِرْ، فَقَالَ: اللَّهُمَّ اغْفِرْ لِعَبْدِ اللهِ بْنِ قَيْسٍ ذَنْبَهُ وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلاً كَرِيمًا.

1591. It was related that Abu Musa said: "When the Prophet (Prayers & peace be upon him) completed the Battle of Hunain he sent Abu Amir to Autas in command of an army. He met Duraid Ibn Al Summa and Duraid was killed and God defeated his companions. The Prophet (Prayers & peace be upon him) sent me with Abu Amir, Abu Amir was hit in the knee by an arrow fired by a man from Jushm and the arrow was embedded in his knee. I went to him and said: 'O uncle! Who shot you?' He pointed out the man saying: 'That is my killer.' So I set off towards him and caught up with him, when he saw me he fled so I pursued him saying: 'Stop, are you not ashamed?' So he stopped and we exchanged blows with our swords and I killed him. Then I said to Abu Amir: 'God has killed your murderer.' He said: 'Remove this arrow.' So I removed it and water oozed from the wound. He said: 'O son of my brother! Give my salutations to the Prophet (Prayers & peace be upon him) and ask him to ask God to forgive me.' Abu Amir made me his successor in command. He lived for a short while and then died. I returned to the Prophet (Prayers & peace be upon him) and found him lying on a mat of palm leaves entwined with rope, and on it there was bedding, the bedstrings had made marks on his back and sides. I told the Prophet (Prayers & peace be upon him) about Abu Amr and that he had said: 'Tell him to ask for God to forgive me.' The Prophet (Prayers & peace be upon him) asked for water, performed ablution and then lifted his hands saying: 'O God! Forgive Ubaid Abu Amir.' I saw the white of the Prophet's

(Prayers & peace be upon him) armpits, the Prophet (Prayer: & peace be upon him) then said: 'O God! Make him superio on the Day of Resurrection to many of Your human being.' said; 'Will you ask for God's Forgiveness for me?' He said: 'C God, forgive the sins of Abd Allah Ibn Qais and admit him ii good admittance on the Day of Resurrection'."

١٥٩٢- عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخَنَّثٌ، سَمِعْتُهُ يَقُولُ لِعَبْدِ اللهِ بْنِ أُمَيَّةَ: يَا عَبْدَ اللهِ، أَرَأَيْتَ إِنْ فَتَحَ اللهُ عَلَيْكُمُ الطَّائِفَ غَدًا، عَلَيْكَ بِابْنَةِ غَيْلاَنَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ، وَقَالَ النَّبِيُّ ﷺ: لاَ يَدْخُلَنَّ هَؤُلاَءِ عَلَيْكُنَّ.

1592. It was related that Umm Salama said: "The Prophet (Prayer & peace be upon him) came to me when an effeminate ma was sitting with me, and I heard the man say to Abd Alla Ibn Abu Umaiyah: 'O Abd Allah! See if God will let you cor quer Ta'if tomorrow, then take the daughter of Ghailan a she shows four rings of flesh when she faces you and eigl when she turns away.' The Prophet (Prayers & peace b upon him) said: 'Such men should not enter upon you!'

١٥٩٣- عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا حَاصَرَ رَسُولُ اللهِ ﷺ الطَّائِفَ، فَلَمْ يَنَلْ مِنْهُمْ شَيْئًا قَالَ: إِنَّا قَافِلُونَ إِنْ شَاءَ اللهُ فَثَقُلَ عَلَيْهِمْ، وَقَالُوا: نَذْهَبُ وَلاَ نَفْتَحُهُ؟ وَقَالَ مَرَّةً: نَقْفُلُ، فَقَالَ: اغْدُوا عَلَى الْقِتَالِ فَغَدَوْا، فَأَصَابَهُمْ جِرَاحٌ، فَقَالَ: إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللهُ، فَأَعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ ﷺ.

1593. It was related that Abd Allah Ibn Umar said: "When tl Messenger of God attacked Ta'if but could not overcome i inhabitants, he said: 'We will go back if God pleases.' Tl companions of the Prophet (Prayers & peace be upon hir

were distressed at this and said: 'We shall leave without conquering it?' The Prophet (Prayers & peace be upon him) said: 'Let us return.' Then the Prophet (Prayers & peace be upon him) said: 'Fight tomorrow.' They fought and many were wounded at which the Prophet (Prayers & peace be upon him) said: 'We will return tomorrow if God pleases.' They were pleased at this and the Prophet (Prayers & peace be upon him) smiled."

١٥٩٤- عَنْ سَعْدٍ وَأَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُمَا، قَالاَ: سَمِعْنَا النَّبِيَّ ﷺ يَقُولُ: مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ.

وَفِي رِوَايَةٍ، أَمَّا أَحَدُهُمَا (أي: سعد وأبي بكرة) فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ، وَأَمَّا الآخَرُ فَكَانَ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي أُنَاسٍ، فَجَاءَ إِلَى النَّبِيِّ ﷺ وفي رِوَايَةٍ، فَنَزَلَ إِلَى النَّبِيِّ ﷺ ثَالِثَ ثَلاَثَةٍ وَعِشْرِينَ مِنَ الطَّائِفِ.

594. It was related that Sa'd and Abu Bakr said: "The Prophet (Prayers & peace be upon him) said: 'If someone deliberately claims to be the son of anyone other than his true father, he will be prohibited from Paradise'." It was also related that one of them was the first to shoot an arrow in the Cause of God and the other came to the Prophet (Prayers & peace be upon him) in a group of thirty three people from Ta'if."

١٥٩٥- عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَمَعَهُ بِلاَلٌ، فَأَتَى النَّبِيَّ ﷺ أَعْرَابِيٌّ، فَقَالَ: أَلاَ تُنْجِزُ لِي مَا وَعَدْتَنِي، فَقَال لَهُ: أَبْشِرْ، فَقَالَ: قَدْ أَكْثَرتَ عَلَيَّ مِنْ أَبْشِرْ، فَأَقْبَلَ عَلى أَبِي مُوسَى وَبِلاَل، كَهَيْئَةِ الْغَضْبَانِ، فَقَالَ: رَدَّ الْبُشْرَى فَاقْبَلا أَنْتُما، قَالاَ: قَبِلْنَا، ثُمَّ دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: اشْرَبَا مِنْهُ وَأَفْرِغَا على وُجُوهِكُ

وَنُحُورِكُمَا وَأَبْشِرَا، فَأَخَذَا الْقَدَحَ فَفَعَلاَ، فَنَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ أَنْ أَفْضِلاَ لأُمِّكُمَا، فَأَفْضَلاَ لَهَا مِنْهُ طَائِفَةً.

1595. It was related that Abu Musa said: "I was with the Prophet (Prayers & peace be upon him) when he camped at Al Ja'rana between Makkah and Madinah with Bilal. A Bedouin came to the Prophet (Prayers & peace be upon him) and said: 'Will you honour your promise to me?' The Prophet (Prayers & peace be upon him) said: 'Be glad.' The Bedouin said: 'Be glad,' too many times. Then the Prophet (Prayers & peace be upon him) turned to me and Bilal, angered, and said: 'The Bedouin has rejected the good news. So you both accept it.' Bilal and I said: 'We accept.' Then the Prophet (Prayers & peace be upon him) asked for a drinking vessel of water and washed his hands and face in it and took a mouthful of water and returned it to it saying: "Drink some of it and pour some of it over your chests and faces and be glad at the good news.' So they both took the drinking vessel and did as they had been told to do. Umm Salama called from behind the screen: 'Keep some for your mother.' So they left some of it for her."

١٥٩٦- عَنْ أَنَس بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَمَعَ النَّبِيُّ ﷺ نَاسًا مِنَ الأَنْصَارِ فَقَالَ: إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا، وَتَرْجِعُونَ بِرَسُولِ اللهِ ﷺ إِلَى بُيُوتِكُمْ؟ قَالُوا: بَلَى، قَالَ: لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الأَنْصَارُ شِعْبًا، لَسَلَكْتُ وَادِيَ الأَنْصَارِ أَوْ شِعْبَ الأَنصَارِ.

1596. It was related that Anas said: "The Prophet (Prayers & peace be upon him) gathered some people from the Helpers

and said: 'The people of Quraish are still close to the days of Ignorance before Islam and they have suffered much, I want to help them and soften their hearts. Are you not content that the people take the things of this life and you take the Messenger of God with you to your homes?' They said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'If the people took their way through a valley and the Helpers took their way through a mountain pass then I would take the valley or the mountain pass with the Helpers'."

١٥٩٧ - عَنْ عَبْدِ الله بْنِ عُمَرَ رَضِىَ الله عَنْهُمَا قالَ: بَعَثَ النَّبِىُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَىَ بَنِى جَذِيمَةَ فَدَعَاهُمْ إِلَى الإِسْلاَمِ، فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا، فَجعَلُوا يَقُولُونَ صَبَأْنَا صَبَأْنَا، فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ، حَتَّى إِذَا كَانَ يَوْمٌ، أَمَرَ خَالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ، فَقُلْتُ: وَالله لاَ أَقْتُلُ أَسِيرِى وَلاَ يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِى أَسِيرَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِىِّ ﷺ، فَذَكَرْنَاهُ فَرَفَعَ النَّبِىُّ ﷺ يَدَهُ، وَقَالَ: اللَّهُمَّ إِنِّى أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ، مَرَّتَيْنِ.

1597. It was related that Abd Allah Ibn Umar said: "The Prophet (Prayers & peace be upon him) sent Khalid Ibn al Walid to the Jadhima and Khalid invited them to embrace Islam but they were unable to say the word 'we have become Muslim' but said 'we have come from one religion to another. So Khalid kept on killing them and taking them captive and giving us captives from them. When one day Khalid ordered that each man should kill his captive I said: 'By God, I will not kill my captive, and none of my companions will kill their captives.' When we reached the Prophet (Prayers & peace be upon him) and told him the whole account, he raised his

hands and said twice: 'O God! I am free from what Khalid has done.'"

١٥٩٨- عَنْ عَلِيٍّ رَضِيَ الله عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهَا رَجُلاً مِنَ الأَنْصَارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَغَضِبَ، فَقَالَ: أَلَيْسَ أَمَرَكُمُ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى، قَالَ: فَاجْمَعُوا لِي حَطَبًا فَجَمَعُوا، فَقَالَ: أَوْقِدُوا نَارًا فَأَوْقَدُوهَا، فَقَالَ: ادْخُلُوهَا، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضًا، وَيَقُولُونَ: فَرَرْنَا إِلَى النَّبِيِّ ﷺ مِنَ النَّارِ، فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ، فَسَكَنَ غَضَبُهُ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاعَةُ فِي الْمَعْرُوفِ.

1598. It was related that Ali said: "The Prophet (Prayers & peace be upon him) sent a contingent under the command of a man from the Helpers ordered his troops to obey him. He was angered and said: 'Did not the Prophet (Prayers & peace be upon him) command you to obey me!' They said: 'Yes.' He said: 'Gather kindling for me.' So they gathered it. He said: 'Make a fire.' When they made it, he said: 'Enter it!' So they moved to do that and held each other saying: 'We have fled towards the Prophet (Prayers & peace be upon him) from the Fire.' They repeated that until the fire went out and their commander was no longer angry. When the Prophet (Prayers & peace be upon him) said: 'If they had gone in to it they would not have come out until the Day of Resurrection. Obedience is only obligatory when it is for good."

١٥٩٩- عَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ قَالَ: وَبَعَثَ كُلَّ وَاحِدٍ عَلَى مِخْلاَفٍ، قَالَ: وَالْيَمَنُ مِخْلاَفَانِ، ثُمَّ قَالَ: يَسِّرَا، وَلاَ تُعَسِّرَا وَبَشِّرَا وَلاَ تُنَفِّرَا، فَانْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ. قَالَ: وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ، وَكَانَ قَرِيبًا مِنْ صَاحِبِهِ، أَحْدَثَ بِهِ عَهْدًا فَسَلَّمَ عَلَيْهِ، فَسَارَ مُعَاذٌ فِي

أَرْضِه قَرِيبًا مِنْ صَاحِبِه أَبِي مُوسَى، فَجَاءَ يَسِيـــرُ عَـلى بَغْلَتِه حَتَّى انْتَهى إِلَيْه، وَإِذَا هُوَ جَـــالِسٌ وَقَد اجْتَمَعَ إِلَيْه النَّاسُ، وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى عُنُقِه، فَقَالَ لَهُ مُعَاذٌ: يَا عَبْدَ اللهِ ابْنَ قَيْسٍ، أَيَّمَ هَذَا؟ قَــالَ: هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلاَمِه، قَالَ: لاَ أَنْزِلُ حَتَّى يُقْتَلَ. قَــالَ: إِنَّمَا جِيءَ بِه لِذَلِكَ فَانْزِلْ، قَالَ: مَا أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِه فَقُتِلَ، ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ اللهِ كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: أَتَفَوَّقُهُ تَفَوُّقًا، قَــالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذُ؟ قَالَ: أَنَامُ أَوَّلَ اللَّيْلِ فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ، فَأَقْرَأُ مَا كَتَبَ اللهُ لِي. فَأَحْتَسِبُ نَوْمَتِي، كَمَا أَحْتَسِبُ قَوْمَتِي.

1599. It was related that Abu Musa said: "The Prophet (Prayers & peace be upon him) sent Abu Musa and Mu'adh Ibn Jabel to Yemen. He sent each one of them to govern a region, Yaman is two regions, then the Prophet (Prayers & peace be upon him) said: 'Make things easy and do not make it difficult for them and give good tidings and do not repulse them.' So they each set off on his mission. When any one of them went around his province and came near his companion he used to promise to visit him and gave him his salutations. Mu'adh went round a part of his state near the border of his companion Abu Musa. Mu'adh rode his mule until he reached Abu Musa and saw him seated with a gathering of people around him. Then there was a man with his hands tied behind his neck, Mu'adh said: 'O Abd Allah Ibn Qais! What is this?' Abu Musa said: 'This man embraced Islam and then reverted to unbelief.' Mu'adh said: 'I will not dismount until he is killed.' Abu Musa said: 'He has been brought here for that purpose, so dismount.' Mu'adh said: 'I will not dismount until he is killed.' So Abu Musa ordered that he be killed and he was killed. Then Mu'adh dismounted and said: 'O Abd Allah! How do you recite the Qur'an?' Abu Musa said: 'I recite the

Qur'an regularly in sections at intervals of time.' How do you recite it O Mu'adh?' Mu'adh said: 'I sleep in the first part of the night and then I get up after having my time of rest and then recite as much as God has decreed for me. So I seek God's Rewards for my sleep and my prayer'."

١٦٠٠- عَنْ أَبِي مُوسى الأَشْعَرِيَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِهَا، فَقَالَ: وَمَا هِيَ؟ قَالَ: الْبِتْعُ وَالْمِزْرُ، فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ.

1600. It was related that Abu Musa Al Ash'ari said that the Prophet (Prayers & peace be upon him) had sent him to Yemen and he asked the Prophet (Prayers & peace be upon him) concerning certain alcoholic drinks that were made there. The Prophet (Prayers & peace be upon him) said: "What are they?" He said: "Al Bit' and Al Mizr." I said to Al Burda: "What is Al Bit'?" He said: "It is an alcoholic drink made of honey, and Al Mizr is an alcoholic drink made of barley." The Prophet (Prayers & peace be upon him) said: "All intoxicants are forbidden."

١٦٠١- عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ: بَعَثَنَا رَسُولُ الله ﷺ مَعَ خَالِدِ بْنِ الْوَلِيدِ إِلى الْيَمَنِ، قَالَ: ثُمَّ بَعَثَ عَلِيًّا بَعْدَ ذَلِكَ مَكَانَهُ، فَقَالَ: مُرْ أَصْحَابَ خَالِدٍ مَنْ شَاءَ مِنْهُمْ أَنْ يُعَقِّبَ مَعَكَ فَلْيُعَقِّبْ، وَمَنْ شَاءَ فَلْيُقْبِلْ، فَكُنْتُ فِيمَنْ عَقَّبَ مَعَهُ، قَالَ: فَغَنِمْتُ أَوَاقِيَّ ذَوَاتِ عَدَدٍ.

1601. It was related that Al Bara' said: "The Messenger of God sent us to Yemen with Khalid Ibn Al Walid. Later he replaced him with Ali Ibn Abu Talib. The Prophet (Prayers & peace be upon him) said to Ali: 'Let Khalid's companions choose between staying with you or returning to Madinah.' I

was one of those who chose to stay with him and I got several Awak of gold from the war spoils."

١٦٠٢- عَنْ بُرَيْدَةَ رَضِيَ الله عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ إِلَى خَالِدٍ لِيَقْبِضَ الخُمُسَ، وَكُنْتُ أَبْغُضُ عَلِيًّا وَقَد اغْتَسَلَ، فَقُلْتُ لِخَالِدٍ: أَلاَ تَرَى إِلَى هَذَا؟ فَلَمَّا قَدِمْنَا على النَّبِيِّ ﷺ ذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: يَا بُرَيْدَةُ أَتَبْغَضُ عَلِيًّا؟ قُلْتُ: نَعَمْ، قَالَ: لاَ تَبْغُضْهُ، فَإِنَّ لَهُ فِي الخُمُسِ أَكْثَرَ مِنْ ذَلِكَ.

1602. It was related that Buraida said: "The Prophet (Prayers & peace be upon him) sent Ali to Khalid to fetch the Khumus and I loathed Ali because he had performed a ritual ablution. I said to Khalid: 'Do you see that?' When we reached the Prophet (Prayers & peace be upon him) I told him of it, he said: 'O Buraida! Do you loathe Ali?' I said: 'Yes.' He said: 'Do not hate him, he deserves more than that from the Khumus'."

١٦٠٣- عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ الله عَنْهُ إِلَى رَسُولِ الله ﷺ مِنَ الْيَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ، لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ، بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ، وَزَيْدِ الخَيْلِ، وَالرَّابِعِ إِمَّا عَلْقَمَةُ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقَّ بِهَذَا مِنْ هَؤُلاَءِ، قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ؛ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً. قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ نَاشِزُ الْجَبْهَةِ كَثُّ اللِّحْيَةِ مَحْلُوقُ الرَّأْسِ مُشَمَّرُ الإِزَارِ، فَقَالَ: يَا رَسُولَ الله، اتَّقِ اللهَ! قَالَ: وَيْلَكَ أَوَ لَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللهَ. قَالَ: ثُمَّ وَلَّى الرَّجُلُ. قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ الله أَلاَ أَضْرِبُ عُنُقَهُ؟ قَالَ: لاَ. لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي، فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، قَالَ رَسُولُ الله ﷺ: إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ، وَلاَ أَشُقَّ بُطُونَهُمْ، قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ فَقَالَ: إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ

هَذَا، قَوْمٌ يَتْلُونَ كِتَابَ اللهِ رَطْبًا لاَ يُجاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، وَأَظُنُّهُ قالَ: لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُم قَتْلَ ثَمُودَ.

1603. It was related that Abu Sa'id Al Khudri said: "Ali Ibn Abu Talib sent the Messenger of God a piece of gold still in its ore inside a tanned leather pouch. The Messenger of God distributed it between four people, Uyaina Ibn Badr, Aqra Ibn Habis, Zaid Al Khail and Alqama or Amir Ibn Al Tufail. One of his companions said: 'We deserve this more than them.' When the Prophet (Prayers & peace be upon him) heard of that he said: 'Do you not trust me even though I am the trustworthy man of The One in Heaven and I convey the tidings of Heaven in the morning and in the evening?' Then a man with sunken eyes, high cheekbones a high forehead, a thick beard, a shave head and a waist wrapper tucked up said: 'O Messenger of God! Fear God.' The Prophet (Prayers & peace be upon him) said: 'Woe to you! Am I not the most godfearing of all people on earth?' Then the man left. Khalid Ibn Al Walid said: 'O Messenger of God! Let me cut his neck?' The Messenger of God said: 'No, because he may offer prayers.' Khalid said: 'Many are those who offer prayers and say with their mouths what their hearts do not believe.' The Messenger of God said: 'I have not been commanded to search the hearts of people or to cut open their bellies.' Then the Prophet (Prayers & peace be upon him) looked at him while he was leaving and said: 'From the descendants of this man will arise a people who will recite the Qur'an continuously and movingly but it will not go further than their throats. They would easily exit the Religion as an arrow passes through the body of game.' I think he also said: 'If I were to be there

in their time I would slay them as the people of Thamood were slain."

غزوة ذى الخلصة

١٦٠٤ - تَقَدَّمَ حَديثُ جَرِيرٍ رَضِىَ اللهُ عَنْهُ فى ذَلكَ، وَقَوْلُ النَّبِىِّ ﷺ لَهُ: أَلاَ تُرِيحُنِى مِنْ ذِى الخَلَصَةِ، وَذَكَرَ فى هَذِه الـرِّوَايَة، قَالَ جَرِيـرٌ: وَكَانَ ذُو الخَلَصَة بَيْتًا فـى الْيَمَنِ لِخَثْعَمَ وَبَجِـيلَةَ فِيـه نُصُبٌ يُعْـبَدُ، وَلَمَّا قَدِمَ جَرِيرٌ الْيَمَنَ كَانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالأَزْلاَمِ، فَقِيلَ لَهُ: إِنَّ رَسُولَ اللهِ ﷺ هَا هُنَا فَإِنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ. قَالَ: فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْه جَرِيرٌ، فَقَالَ: لَتَكْسِرَنَّهَا وَلَتَشْهَدَنَّ أَنْ لاَ إِلَهَ إِلاَّ اللهُ أَوْ لأَضْرِبَنَّ عُنُقَكَ، فَكَسَرَهَا وَشَهِدَ.

The Battle of Dhul Khalasa

1604. It was related that Jarir said: "The Messenger of God said to me: 'Will you relieve me from Dhul Khalasa?' I said: 'Yes.' So I went out with one hundred and fifty cavalrymen from Ahmas who were skilled horsemen. I did not use to sit well on a horse so I told the Prophet (Prayers & peace be upon him) of that, and he rubbed my chest with his hand until I saw the marks of his hand upon it and he said: 'O God! Make him steady and one who guides others and one who is guided.' Since that I have never fallen from a horse. Dhul Khalasa was a house in Yemen which belonged to Khath'am and Bajaila, and they used to worship their idols in it, and they called it the Ka'ba.' Jarir went there and leveled it with fire.

When Jarir reached Yemen a man was there who used to tell fortunes by divining with arrows. Someone said to him: 'The envoy of the Messenger of God is here and if he finds you he will cut your neck.' He was using his arrows when Jarir stooped by and said to him: 'Break them and bear witness that there is no god but God, or I will cut your neck.' So the man broke the arrows and bore witness that there is no god but God. Then Jarir sent a man called Abu Arata from Ahmas to the Prophet (Prayers & peace be upon him) to convey the good tidings. When the envoy reached the Prophet (Prayers & peace be upon him) he said: 'O Messenger of God! By Him Who sent you with the Truth, I did not leave it until it was like a decaying camel.' Then the Prophet (Prayers & peace be upon him) blessed the horses of Ahmas and their men five times."

١٦٠٥- وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ بِالْيَمَنِ فَلَقِيتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ: ذَا كَلاَعٍ، وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللهِ ﷺ فَقَالَ لِي ذُو عَمْرٍو: لَئِنْ كَانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ صَاحِبِكَ، لَقَدْ مَرَّ عَلَى أَجَلِهِ مُنْذُ ثَلاَثٍ، وَأَقْبَلاَ مَعِي، حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ، رُفِعَ لَنَا رَكْبٌ مِنْ قِبَلِ الْمَدِينَةِ، فَسَأَلْنَاهُمْ، فَقَالُوا: قُبِضَ رَسُولُ اللهِ ﷺ، وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَالنَّاسُ صَالِحُونَ، فَقَالاَ: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللهُ تَعَالَى وَرَجَعَا إِلَى الْيَمَنِ.

1605. It was related that Jarir said: "When I was in Yemen I met two men, one named Dhu Kala' and the other Dhu Amr, I began to tell them about the Messenger of God. Dhu Amr said: 'If what you say about your friend is true, then he died three days ago.' Then both of them went with me to Madinah and after we had gone some distance towards Madinah we saw

riders coming from there. We asked them and they said: 'The Messenger of God has died and Abu Bakr has been chosen as the Caliph and the people are all content.' Then they said: 'Tell your friend that we have come to visit him and if God pleases we will return.' So they went back to Yemen.

غزوة سيف البحر

١٦٠٦- عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْثًا قِبَلَ السَّاحِلِ، وَأَمَّرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الجَرَّاحِ، وَهُمْ ثَلاَثُمائَة، فَخَرَجْنَا، وَكُنَّا بِبَعْضِ الطَّرِيقِ فَنِيَ الزَّادُ، فَأَمَرَ أَبُو عُبَيْدَة بِأَزْوَادِ الجَيْشِ، فَجَمَعَ، فَكَانَ مِزْوَدَيْ تَمْرٍ، فَكَانَ يُقَوِّتُنَا كُلَّ يَوْمٍ قَلِيلاً قَلِيلاً، حَتَّى فَنِيَ، فَلَمْ يَكُنْ يُصِيبُنَا إِلاَّ تَمْرَةٌ، فَقِيلَ لَهُ: مَا تُغْنِي عَنْكُمْ تَمْرَةٌ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنِيَتْ، ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ، فَإِذَا حُوتٌ مِثْلُ الظَّرِبِ، فَأَكَلَ مِنْهُ الْقَوْمُ، ثَمَانِي عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضِلَعَيْنِ مِنْ أَضْلاعِهِ فَنُصِبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ، ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا.

The Battle of the Seashore as the Muslims awaited the Caravan of Quraish when Abu Ubaida Ibn Al Jarrah was Commander of the Army

606. It was related that Jabir Ibn Abd Allah said: "The Messenger of God sent out an army to the seashore with Abu Ubaida Ibn Al Jarrah as their commander and they were a contingent of three hundred men. We set off and had traveled some

distance when our food ran short. So Abu Ubaida ordered that all the food the troops had be gathered. Our food for the journey was dates and Abu Ubaida gave us our ration every day bit by bit until it diminished so that we only got a date each. I asked: 'How would one date benefit you?' He said: 'We knew of its value when it was finished.' Jabir said: 'Then we reached the seashore and we found a fish the size of a small mountain. The troops ate it for eighteen nights. Then Abu Ubaida ordered that two of its ribs be stood in the ground and that a she-camel be ridden under them, and it passed under without touching."

وفد بني تميم

١٦٠٧- عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَدِمَ رَكْبٌ مِنْ تَمِيمٍ عَلَى النَّبِيِّ ﷺ فَقَالَ أَبُو بَكْرٍ: أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدِ بْنِ زُرَارَةَ، فَقَالَ عُمَرُ: بَلْ أَمِّرِ الأَقْرَعَ بْنَ حَابِسٍ، قَالَ أَبُو بَكْرٍ: مَا أَرَدْتَ إِلاَّ خِلاَفِي، قَالَ عُمَرُ: مَا أَرَدْتُ خِلاَفَكَ، فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا. فَنَزَلَتْ فِي ذَلِكَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تُقَدِّمُوا﴾ حَتَّى انْقَضَتْ.

The Delegation of Bani Tamim

1607. It was related that Abd Allah Ibn Al Zubair said that a party of riders from Bani Tamim went to the Prophet (Prayers & peace be upon him). Abu Bakr said: 'Appoint Al Qa'qa Ibn Ma'bad Ibn Zurara as their leader.' Umar said: 'No! But appoint Al Aqra' Ibn Habis.' At that Abu Bakr said: 'You only wish to oppose me.' Umar said: 'I do not wish to oppose you. They argued so much that their voices were raised loudly

and then verses were revealed concerning this: 'O you who believe! Do not put forward proposals before God and His Messenger and fear God, God is All Hearing All Knowing.' (Surah 49 verse 1)

وفد بني حنيفة وحديث ثمامة بن أثال

١٦٠٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلاً قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ، يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: مَا عِنْدَكَ يَا ثُمَامَةُ؟ فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلْنِي تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ، فَتُرِكَ حَتَّى كَانَ الْغَدُ، ثُمَّ قَالَ لَهُ: مَا عِنْدَكَ يَا ثُمَامَةُ؟ قَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ: مَا عِنْدَكَ يَا ثُمَامَةُ؟ قَالَ: عِنْدِي مَا قُلْتُ لَكَ، فَقَالَ: أَطْلِقُوا ثُمَامَةَ، فَانْطَلَقَ إِلَى نَجْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، يَا مُحَمَّدُ وَاللهِ مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ، وَاللهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ، وَاللهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللهِ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ. فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: صَبَوْتَ قَالَ: لاَ وَاللهِ وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللهِ ﷺ، وَلاَ وَاللهِ لاَ يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

The Delegation of Bani Hanifa and the Hadith of Thumama Ibn Uthal

1608. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) sent some cavalry to Najd and they brought a man from Banu Haifa called Thumama Ibn Uthal. They tied him to a pillar in the Mosque. The Prophet (Prayers & peace be upon him) went to him and said: 'What do you have, O Thumama?' He said: 'I have a good idea, O Mohammed! If you kill me you will kill someone who has already killed someone, and if you release me you will do a favour to one who will be grateful, and if you wish for property then ask me for anything you want.' He was left until the following day when the Prophet (Prayers & peace be upon him) said to him: 'What do you have, O Thumama?' He said: 'As I told you, you would do a favour to one who will be grateful.' The Prophet (Prayers & peace be upon him) left him there until the following day, and then he said: 'What do you have, O Thumama?' He said: 'I have as I told you.' At that the Prophet (Prayers & peace be upon him) said: 'Free Thumama.' So he went to a garden of date trees close by the mosque and bathed and then entered the mosque and said: 'I testify that there is no god but God and Mohammed is His Messenger. O Mohammed! By God! There was no face on the surface of the earth who I hated more than your face, but now your face has become the most beloved face to me. By God, there was no religion which I hated more than your Re-

ligion, but now your Religion is the most beloved Religion to me. And by God, there was no city which I hated more than your city, but now, your city is the most beloved city to me. Your troops arrested me when I wanted to perform Umra, so what do your think?' The Messenger of God gave him the glad tidings and ordered that he should go to perform Umra. So when he reached Makkah someone said to him: 'You have changed your religion?' He said: 'No! But by God! I have become Muslim with Mohammed the Messenger of God, by God! You will not get from Al Yamama one grain of wheat unless the Prophet (Prayers & peace be upon him) permits me to do so."

١٦٠٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ اللهِ ﷺ قِطْعَةُ جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، فَقَالَ: لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْقِرَنَّكَ اللهُ، وَإِنِّي لأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ. وَهَذَا ثَابِتُ بْنُ قَيْسٍ يُجِيبُكَ عَنِّي، ثُمَّ انْصَرَفَ عَنْهُ. قَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللهِ ﷺ إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ؟ فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنِ انْفُخْهُمَا، فَطَارَا، فَأَوَّلْتُهُمَا، كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي، أَحَدُهُمَا الْعَنْسِيُّ وَالآخَرُ مُسَيْلِمَةُ.

1609. It was related that Ibn Abbas said: "During the lifetime of the Prophet (Prayers & peace be upon him), Musailima Al Kadhdhab came and said: 'If Mohammed appoints me after him I will follow him.' He came to Madinah with many from his tribe. The Messenger of God went to him with Thabit Ibn

Qais Ibn Shammas and the Messenger of God carried a stave of a date palm tree in his hand. When he stopped as he drew near Musailima, the latter was in the middle of his companions, he said to him: 'If you ask me for this stave I will not give it to you, and the Command of God cannot be voided. And if you renege on your Religion then God will destroy you. And I see you are the same person as I saw in my vision, so Thabit Ibn Qais will answer your questions for me.' Then the Prophet (Prayers & peace be upon him) left. I asked about what the Messenger of God had said: 'I see you are the same person I saw in my vision.' And Abu Huraira told me that the Messenger of God said: 'I was asleep and I saw two bracelets of gold upon my hands and I was perturbed by that. Then I was inspired by God in the vision that I should blow upon them, so I blew upon them and they both were blown away. And I interpreted it to mean that two liars would appear after me. One of them has turned out to be Al Ansa and the other is Musailima."

١٦١٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِخَزَائِنِ الأَرْضِ فَوُضِعَ فِي كَفِّي سِوَارَانِ مِنْ ذَهَبٍ فَكَبُرَا عَلَيَّ، فَأَوْحَى اللهُ إِلَيَّ أَنِ انْفُخْهُمَا، فَنَفَخْتُهُمَا، فَذَهَبَا، فَأَوَّلْتُهُمَا الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا صَاحِبُ صَنْعَاءَ وَصَاحِبُ الْيَمَامَةِ.

1610. It was related that Abu Huraira said that the Messenger of God said: "While I was asleep I was given the treasure of the earth and two gold bracelets were put on my hands, and I saw that was too much for me, but I was inspired that I should blow on them, so I did blow on them, and they went. I interpreted that as meaning that they are the two liars

whom I am between, the one of San'a and the one of Al Yamama."

قصة أهل نجران

١٦١١- عَنْ حُذَيْفَةَ رَضِيَ الله عَنْهُ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ الله ﷺ يُرِيدَانِ أَنْ يُلاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لاَ تَفْعَلْ فَوَالله لَئِنْ كَانَ نَبِيًّا فَلاَعَنَّا لاَ نُفْلِحُ نَحْنُ، وَلاَ عَقِبُنَا مِنْ بَعْدِنَا، قَالاَ: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا وَابْعَثْ مَعَنَا رَجُلاً أَمِينًا وَلا تَبْعَثْ مَعَنَا إِلاَّ أَمِينًا، فَقَالَ: لأَبْعَثَنَّ مَعَكُمْ رَجُلاً أَمِينًا حَقَّ أَمِينٍ، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ الله ﷺ. فَقَالَ: قُمْ يَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، فَلَمَّا قَامَ قَالَ رَسُولُ الله ﷺ: هَذَا أَمِينُ هَذِهِ الأُمَّةِ.

وَفِي رِوَايَةٍ عَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

The Story of the People of Najran

1611. It was related that Hudhaifa said: "Al Aqib and Saiyid, the rulers of Najran, went to the Messenger of God intending to do an oath of cursing (al Li'an). One said: 'Do not do so as, by God, if he is a Prophet and we do the oath of cursing neither we nor our offspring will have success. Then both of them said: 'We will give you what you ask and send with us an honest man, and do not send other than an honest one.' So he said: 'I will send to you an honest man who is truly honest.' Then all the companions of the Messenger of God wished to be that one. But he said: 'O Abu Ubaida Ibn Al Jarrah, stand up.' When he stood up the Messenger of God said:

'He is the honest one of this nation.' And it was related that Anas said that the Prophet (Prayers & peace be upon him) said: 'For every nation there is an honest person and Abu Ubaida Ibn Al Jarrah is the honest one of this nation.' "

قدوم الأشعريين وأهل اليمن

١٦١٢- عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: أَتَيْنَا النَّبِىَّ ﷺ نَفرٌ منَ الأَشْعَرِيِّينَ فَاستَحْمَلْنَاهُ، فَأَبَى أَنْ يَحْملنا، فَاستَحْمَلْنَاهُ، فَحلَفَ أَنْ لاَ يَحْملنَا، ثُمَّ لَمْ يَلْبَث النَّبِىُّ ﷺ أَنْ أُتِىَ بِنَهْب إبلٍ، فَأَمَرَ لنا بِخَمْسِ ذَوْد، فَلَما قَبَضْنَاها قُلْنَا: تَغَفَّلْنَا النَّبِىَّ ﷺ يَمِينَهُ، لاَ نُفْلِحُ بَعْدَهَا أَبَدًا، فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ الله إِنَّكَ حَلَفْتَ أَنْ لاَ تَحْملَنَا، وَقَد حَمَلْتَنَا. قَالَ: أَجَلْ، وَلَكِنْ لاَ أَحْلِفُ على يَمِينٍ فَأَرى غَيْرَهَا خَيْرًا منْهَا إلاَّ أَتَيْتُ الَّذى هُوَ خَيْرٌ منْهَا، وَفى رِوَايَة وتَحَلَّلْتُهَا.

The Arrival of Al Ash'ariyin and the people of Yemen

1612. It was related that Abu Musa said: "We were a party from the Ash'ariyin who came to the Prophet (Prayers & peace be upon him) asking him for mounts, but he refused. Then we asked him again for mounts, so he swore an oath that he will not provide us with mounts. After some time the Prophet (Prayers & peace be upon him) received some camels as war spoils and he ordered that five be given to us. When we took the camels we said: 'The Prophet (Prayers & peace be upon him) forgot his oath and we will not prosper for that.' So I went to him and said: 'O Messenger of God! You swore an

oath that you would not provide us with mounts, and now you have given them to us.' He said: 'Yes, but I when swear on an oath and then I see better than it, I take the better and I am free of the first."

١٦١٣- عَنْ أَبِى هُرَيْرَةَ رَضِىَ الله عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَرَقُّ أَفْئِدَةً، وَأَلْيَنُ قُلُوبًا، الإِيمَانُ وَالْحِكْمَةُ يَمَانِيَةٌ، وَالْفَخْرُ وَالْخُيَلاءُ فِى أَهْلِ الإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِى أَهْلِ الْغَنَمِ.

1613. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The people of Yemen came to you and they are kind and tender-hearted. Faith is Yemeni and Wisdom is Yemeni, while pride and arrogance on traits of the owner of camels. Respect and decency are the traits of the owners of sheep."

حجة الوداع

١٦١٤- حَدِيثُ ابْنِ عُمَرَ رَضِىَ الله عَنْهُمَا عَنْ صَلاَةِ النَّبِىِّ ﷺ فِى الْكَعْبَةِ قَدْ تَقَدَّمَ، وَذَكَرَ فِى هَذِهِ الرِّوَايَةِ قالَ: وَعِنْدَ الْمَكَانِ الَّذِى صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ.

The Farewell Pilgrimage

1614. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) reached in the year of the Conquest while Usama was riding behind him on Al Qaswa. Bilal and Uthman Ibn Talha were with him. When he made his she-camel kneel at the Sacred House, he said to Uthman: 'Bring us the key.' He brought the key for him and opened the door

for him. The Prophet (Prayers & peace be upon him) entered with Usama, Bilal, and Uthman and they shut the door and they stayed there all day. Then they came out rushed to go in, but I was ahead of them and I saw Bilal standing behind the door, I asked him: 'Where did the Messenger of God pray?' He said: 'He prayed between those two front pillars.' The House stood on six pillars in two rows, and he prayed between the two pillars in the front row, and the door of the House was behind him, and he faced the people entering the House. Between him and the wall. He said: 'I forgot to ask him how many Rak'at did he pray. And there was at the place in which he prayed red marble."

١٦١٥- عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحُجَّ بَعْدَهَا، حَجَّةَ الْوَدَاعِ.

1615. It was related that Zaid bin Arqam said: "The Prophet (Prayers & peace be upon him) fought nineteen battles and he performed one Pilgrimage after his emigration, and did not perform Pilgrimage after it. So that was the Farewell Pilgrimage."

١٦١٦- عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلاثَةٌ مُتَوَالِيَاتٌ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هَذَا؟ قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَ ذَا الْحِجَّةِ؟ قُلْنَا: بَلَى، قَالَ: فَأَيُّ بَلَدٍ هَذَا؟ قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَ الْبَلْدَةَ؟ قُلْنَا: بَلَى، قَالَ: فَأَيُّ يَوْمٍ هَذَا؟ قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: أَلَيْسَ يَوْمَ النَّحْرِ؟ قُلْنَا:

بَلَى، قَالَ: فَإِنَّ دِمَـاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذا، فِى شَهْرِكُمْ هَذا، فِى بَلَدِكُمْ هَذَا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُم، ألاَ فَلاَ تَرْجِعُوا بَعْدِى ضُلاَّلاً يَضْرِبُ بَعْضُكُمْ رِقَـابَ بَعْضٍ، ألاَ لِيُبَلِّغْ الشَّاهِدُ الْغَائِبَ فَلَعَلَّ بَعْضَ مَنْ يُبَلَّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ. ألاَ هَلْ بَلَّغْتُ، مَرَّتَيْنِ.

1616. It was related that Abu Bakra said that the Prophet (Prayers & peace be upon him) said: 'Time has returned to is original span as it was on the day God Almighty created the Heavens and the earth. The year is twelve months, four of which are sacred and three are consecutive: Dhul Qada, Dhul Hijja and Muharrum, and Rajab Mudr, which is between Jumada and Sha'ban.' 'Which month is this?' We said: 'God and His Messenger know best.' So he remained silent until we thought that he would call it by another name. Then he said: 'Is it not the day of the Sacrifice?' We said: 'Yes.' He said: 'So your blood and your wealth.' The narrator said he thought that he said: 'and your honour are sacred for you like the sanctity of this day in your town, in this month. And your will encounter your Lord, and He will ask you about your deeds. So do not go astray after me, striking each others necks, so the one who attends here should inform the absent so that those you tell may understand it better than those who heard it. Have I told you? Have I told you?'

١٦١٧- عَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ النَّبِيَّ ﷺ حَلَقَ رَأْسَهُ فِى حَجَّةِ الْوَدَاعِ، وَأُنَاسٌ مِنْ أَصْحَابِهِ، وَقَصَّرَ بَعْضُهُمْ.

1617. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) shaved his head on the Farewell Pilgrimage and so did some of his companions, while others shortened their hair.

غزوة تبوك وهى غزوة العسرة

١٦١٨- عَنْ أَبِى مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: أَرْسَلَنِى أَصْحَابِى إِلَى رَسُولِ اللهِ ﷺ أَسْأَلُهُ الْحُمْلاَنَ لَهُمْ إِذْ هُمْ مَعَهُ فِى جَيْشِ الْعُسْرَةِ، وَهِىَ غَزْوَةُ تَبُوكَ، فَقُلْتُ: يَا نَبِىَّ اللهِ إِنَّ أَصْحَابِى أَرْسَلُونِى إِلَيْكَ لِتَحْمِلَهُمْ، فَقَالَ: واللهِ لاَ أَحْمِلُكُمْ على شَىْءٍ، وَوَافَقْتُهُ وَهُوَ غَضْبَانُ، وَلاَ أَشْعُرُ وَرَجَعْتُ حَزِينًا مِنْ مَنْعِ النَّبِىِّ ﷺ، وَمِنْ مَخَافَةِ أَنْ يَكُونَ النَّبِىُّ ﷺ وَجَدَ فِى نَفْسِهِ عَلَىَّ، فَرَجَعْتُ إِلَى أَصْحَابِى فَأَخْبَرْتُهُمُ الَّذِى قالَ النَّبِىُّ ﷺ، فَلَمْ أَلْبَثْ إِلاَّ سُوَيْعَةً إِذْ سَمِعْتُ بِلاَلاً يُنَادِى: أَىْ عَبْدَ اللهِ بْنَ قَيْسٍ فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ اللهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: خُذْ هَذَيْنِ الْقَرِينَيْنِ وَهَذَيْنِ الْقَرِينَيْنِ، لِسِتَّةِ أَبْعِرَةٍ، ابْتَاعَهُنَّ حِينَئِذٍ مِنْ سَعْدٍ، فَانْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ، فَقُلْ: إِنَّ اللهَ، أَوْ قالَ: إِنَّ رَسُولَ اللهِ ﷺ يَحْمِلُكُمْ على هَؤُلاَءِ فَارْكَبُوهُنَّ، فَانْطَلَقْتُ إِلَيْهِمْ بِهِنَّ فَقُلْتُ: إِنَّ النَّبِىَّ ﷺ يَحْمِلُكُمْ عَلَى هَؤُلاَءِ، وَلَكِنِّى واللهِ لاَ أَدَعُكُمْ حَتَّى يَنْطَلِقَ مَعِى بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللهِ ﷺ، لاَ تَظُنُّوا أَنِّى حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ رَسُولُ اللهِ ﷺ فَقَالُوا لِى: وَاللهِ إِنَّكَ عِنْدَنَا لَمُصَدَّقٌ، وَلَنَفْعَلَنَّ مَا أَحْبَبْتَ، فَانْطَلَقَ أَبُو مُوسَى بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللهِ ﷺ، مَنْعَهُ إِيَاهُمْ ثُمَّ إِعْطَاءَهُمْ بَعْدُ، فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثَهُمْ بِهِ أَبُو مُوسَى.

The Campaign of Tabuk
The Campaign of Al-Usrah

1618. It was related that Abu Musa said: "I was sent to the Messenger by my companions to ask him for mounts for them as they were accompanying him in the army of Al Usra, which is the Campaign of Tabuk, so I said: 'O Prophet of God, my companions have sent me to you to give them mounts.' So he said: 'By God! I will not give you mounts.' I did not know

that he had been in an angry mood when I asked him. So I returned upset from the refusal of the Prophet (Prayers & peace be upon him), and out of fear that the Prophet (Prayers & peace be upon him) was angry with me, I returned to my companions and told them of what the Prophet (Prayers & peace be upon him) had said. I waited for some time and then I heard Bilal calling: 'O Abd Allah Ibn Qais! So I replied and he said: 'The Messenger of God wants you.' When I went to him he said: 'Take these two camels and these two others.' Referring to six camels he had just bought from Sa'd. He said: 'Take them and go to your companions and say: 'God,' or he said 'The Messenger of God, provides these for you, so ride them.' So I took the camels to them and said: 'The Prophet (Prayers & peace be upon him) provides these for you as mounts, but by God! I will not leave you until some of you come with me to someone who heard what the Messenger of God said, so that you will not think I have told you something the Messenger of God did not say.' They said: 'By God! We trust you, and we will do as you like.' So Abu Musa went with some of them to those who had heard what the Messenger of God had said about refusing to give them mounts, then when he gave them. So they told them exactly the same as that which Abu Musa told them."

١٦١٩- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا رَضِيَ اللهُ عَنْهُ فَقَالَ: أَتُخَلِّفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ. فَقَالَ: أَلاَ تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ إِنَّهُ لَيْسَ نَبِيٌّ بَعْدِي.

1619. It was related that Sa'd Ibn Abi Waqqas said that the Messenger of God went to Tabuk and entrusted Ali, so he said: "Will you leave me with the women and children?' He said:

"Does it not please you that you are to me as Aaron was to Moses? But there will no prophet after me."

حديث كعب بن مالك رضي الله عنه وقول الله عز وجل

﴿ وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا ﴾

١٦٢٠- عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةٍ غَزَاهَا، إِلاَّ غَزْوَةَ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا؛ إِنَّمَا خَرَجَ رَسُولُ اللهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدَ بَدْرٍ وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، كَانَ مِنْ خَبَرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ، فِي تِلْكَ الْغَزَاةِ، وَاللهِ مَا اجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاحِلَتَانِ قَطُّ، حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللهِ ﷺ يُرِيدُ غَزْوَةً إِلاَّ وَرَّى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْغَزْوَةُ، غَزَاهَا رَسُولُ اللهِ ﷺ فِي حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا وَعَدُوًّا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ، لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ وَالْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ كَثِيرٌ وَلاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ، قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إِلاَّ ظَنَّ أَنْ سَيَخْفَى لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَحْيُ اللهِ، وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ وَالظِّلاَلُ، وَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِقْتُ أَغْدُو لِكَيْ أَتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي أَنَا قَادِرٌ عَلَيْهِ، فَلَمْ يَزَلْ يَتَمَادَى بِي حَتَّى اشْتَدَّ بِالنَّاسِ الْجِدُّ، فَأَصْبَحَ رَسُولُ اللهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جَهَازِي شَيْئًا. فَقُلْتُ: أَتَجَهَّزُ بَعْدَهُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ، فَغَدَوْتُ بَعْدَ أَنْ فَصَلُوا لأَتَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ غَدَوْتُ وَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ

الْغَزْوُ، وَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ وَلَيْتَنِى فَعَلْتُ، فَلَمْ يُقَدَّرْ لِى ذَلِكَ، فَكُنْتُ إِذَا خَرَجْتُ فِى النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ، فَطُفْتُ فِيهِمْ، أَحْزَنَنِى أَنِّى لاَ أَرَى إِلاَّ رَجُلاً مَغْمُوصًا عَلَيْهِ النِّفَاقُ أَوْ رَجُلاً مِمَّنْ عَذَرَ اللهُ تَعَالَى مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِى رَسُولُ اللهِ ﷺ حَتَّى بَلَغَ تَبُوكَ، فَقَالَ جَالِسٌ فِى الْقَوْمِ بِتَبُوكَ: مَا فَعَلَ كَعْبٌ؟ فَقَالَ رَجُلٌ مِنْ بَنِى سَلِمَةَ: يَا رَسُولَ اللهِ حَبَسَهُ بُرْدَاهُ، وَنَظَرُهُ فِى عِطْفَيْهِ، فَقَالَ مُعَاذُ بْنُ جَبَلٍ: بِئْسَ مَا قُلْتَ، واللهِ يَا رَسُولَ اللهِ مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا، فَسَكَتَ رَسُولُ اللهِ ﷺ. قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِى أَنَّهُ تَوَجَّهَ قَافِلاً حَضَرَنِى هَمِّى، فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَاذَا أَخْرُجُ مِنْ سَخَطِهِ غَدًا؟ وَاسْتَعَنْتُ عَلَى ذَلِكَ بِكُلِّ ذِى رَأْيٍ مِنْ أَهْلِى، فَلَمَّا قِيلَ إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّى الْبَاطِلُ، وَعَرَفْتُ أَنِّى لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَىْءٍ فِيهِ كَذِبٌ، فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رَسُولُ اللهِ ﷺ قَادِمًا، وكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ، ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعَةً وَثَمَانِينَ رَجُلاً، فَقَبِلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلاَنِيَتَهُمْ وَبَايَعَهُم وَاسْتَغْفَرَ لَهُمْ، وَوَكَلَ سَرَائِرَهُمْ إِلَى اللهِ تَعَالَى، فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ، ثُمَّ قَالَ: تَعَالَ، فَجِئْتُ أَمْشِى حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِى: ما خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟ فَقُلْتُ: بَلَى وَاللهِ يَا رَسُولَ اللهِ، واللهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلاً، وَلَكِنِّى وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّى لَيُوشِكَنَّ اللهُ أَنْ يُسْخِطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّى لأَرْجُو فِيهِ عَفْوَ اللهِ، لاَ وَاللهِ مَا كَانَ لِى مِنْ عُذْرٍ، وَاللهِ مَا كُنْتُ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّى حِينَ تَخَلَّفْتُ عَنْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: أَمَّا هَذَا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ، فَقُمْتُ وَثَارَ رِجَالٌ مِنْ بَنِى سَلِمَةَ فَاتَّبَعُونِى، فَقَالُوا لِى: وَاللهِ مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ أَنْ لاَ تَكُونَ اعْتَذَرْتَ إِلَى رَسُولِ اللهِ ﷺ بِمَا اعْتَذَرَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ

كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رَسُولِ اللهِ ﷺ لَكَ فَوَاللهِ مَا زَالُوا يُؤَنِّبُونَنِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأُكَذِّبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِي أَحَدٌ؟ قَالُوا: نَعَمْ، رَجُلاَنِ قَالاَ مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ، وَهِلاَلُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا، فِيهِمَا أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رَسُولُ اللهِ ﷺ الْمُسْلِمِينَ عَنْ كَلاَمِنَا أَيُّهَا الثَّلاَثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَاجْتَنَبَنَا النَّاسُ وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرَتْ فِي نَفْسِي الأَرْضُ، فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الأَسْوَاقِ وَلاَ يُكَلِّمُنِي أَحَدٌ، وَآتِي رَسُولَ اللهِ ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاَةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلاَمِ عَلَيَّ أَمْ لاَ، ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ فَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلاَتِي أَقْبَلَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ فَوَاللهِ مَا رَدَّ عَلَيَّ السَّلاَمَ فَقُلْتُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللهِ هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ؟ فَسَكَتَ فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَسَكَتَ، فَعُدتُ لَهُ فَنَشَدْتُهُ، فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، قَالَ: فَبَيْنَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ أَنْبَاطِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ، فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَّا بَعْدُ: فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بِدَارِ هَوَانٍ وَلاَ مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ، فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهَذَا أَيْضًا مِنَ الْبَلاَءِ، فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهُ بِهَا حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لاَ، بَلِ اعْتَزِلْهَا وَلاَ تَقْرَبْهَا، وَأَرْسَلَ إِلَى صَاحِبَيَّ مِثْلَ ذَلِكَ، فَقُلْتُ لاِمْرَأَتِي: الْحَقِي بِأَهْلِكِ فَتَكُونِي

عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ فِي هَذَا الأَمْرِ، قَالَ كَعْبٌ: فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ، قَالَ: لاَ، وَلَكِنْ لاَ يَقْرَبْكِ، قَالَتْ: إِنَّهُ وَاللهِ مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا، فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رَسُولَ اللهِ ﷺ فِي امْرَأَتِكَ، كَمَا أَذِنَ لاِمْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ، فَقُلْتُ: وَاللهِ لاَ أَسْتَأْذِنُ فِيهَا رَسُولَ اللهِ ﷺ، وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ اللهِ ﷺ إِذَا اسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ، فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ، حَتَّى كَمُلَتْ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَى رَسُولُ اللهِ ﷺ عَنْ كَلاَمِنَا، فَلَمَّا صَلَّيْتُ صَلاَةَ الْفَجْرِ صُبْحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَمَا أَنَا جَالِسٌ عَلَى الحَالِ الَّذِي ذَكَرَ اللهُ تَعَالَى، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى عَلَى جَبَلٍ بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنَ مَالِكٍ أَبْشِرْ. قَالَ: فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنْ قَدْ جَاءَ فَرَجٌ، وَآذَنَ رَسُولُ اللهِ ﷺ بِتَوْبَةِ اللهِ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ فَأَوْفَى عَلَى الجَبَلِ، وَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُ إِيَّاهُمَا بِبُشْرَاهُ، وَاللهِ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، وَانْطَلَقْتُ إِلَى رَسُولِ اللهِ ﷺ فَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنُّونِي بِالتَّوْبَةِ، يَقُولُونَ لِتَهْنِكَ تَوْبَةُ اللهِ عَلَيْكَ، قَالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللهِ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّانِي، وَاللهِ مَا قَامَ إِلَيَّ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، وَلاَ أَنْسَاهَا لِطَلْحَةَ، قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللهِ ﷺ قَالَ رَسُولُ اللهِ ﷺ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ، قَالَ: قُلْتُ أَمِنْ عِنْدِكَ يَا رَسُولَ اللهِ أَمْ مِنْ عِنْدِ اللهِ؟ قَالَ: لاَ بَلْ مِنْ عِنْدِ اللهِ، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ، حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ،

فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّه إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّه، وَإِلَى رَسُولِ اللَّه ﷺ، قَالَ رَسُولَ الله ﷺ: أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ، قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. فَقُلْتُ: يَا رَسُولَ الله، إِنَّ الله إِنَّمَا نَجَّانِي بِالصِّدْقِ وَإِنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ، فَوَالله مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاَهُ الله فِي صِدْقِ الحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ الله ﷺ أَحْسَنَ مِمَّا أَبْلاَنِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ الله ﷺ إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي الله فِيمَا بَقِيتُ. وَأَنْزَلَ الله عَزَّ وَجَلَّ على رَسُولِه ﷺ: ﴿**لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنصَارِ**﴾ إِلَى قَوْلِه ﴿**وَكُونُوا مَعَ الصَّادِقِينَ**﴾ فَوَالله مَا أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي الله لِلإِسْلاَمِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ الله ﷺ أَنْ لاَ أَكُونَ كَذَبْتُهُ فَأَهْلِكَ، كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ الله تَعَالَى قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ، شَرَّ مَا قَالَ لأَحَدٍ، فَقَالَ الله عَزَّ وَجَلَّ: ﴿**سَيَحْلِفُونَ بِاللَّه لَكُمْ إِذَا انقَلَبْتُمْ**﴾ إِلَى قَوْلِه ﴿**فَإِنَّ اللَّهَ لا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ**﴾ قَالَ كَعْبٌ: وَكُنَّا تَخَلَّفْنَا أَيُّهَا الثَّلاثَةُ عَنْ أَمْرِ أُولَئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ الله ﷺ حِينَ حَلَفُوا لَهُ فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ الله ﷺ أَمْرَنَا حَتَّى قَضَى اللهُ فِيهِ فَبِذَلِكَ، قَالَ الله عَزَّ وجَلَّ: ﴿**وَعَلَى الثَّلاثَة الَّذِينَ خُلِّفُوا**﴾ وَلَيْسَ الَّذِي ذَكَرَ الله مِمَّا خُلِّفْنَا عَنِ الغَزْوِ، وَإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ وَاعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

The Hadith of Ka'b bin Malik (may God be pleased with him) God Almighty said: 'And for the three who stayed behind' (Surah 9 verse 118)

1620. It was related that Ka'b Ibn Malik said: "I did not remain behind from any battle in which the Messenger of God fought

except the Campaign of Tabuk, but I remained behind in the battle of Badr, and no one was blamed for not participating in it as the Messenger of God had departed in search of the caravan of Quraish until God caused them to meet unexpectedly. I saw the night of Al Aqaba with the Messenger of God when we pledged in Islam, and I would not exchange that for the Battle of Badr even though the Battle of Badr is dearer to the people than it. I never was stronger nor wealthier than I was when I stayed behind the Prophet (Prayers & peace be upon him) in that Battle. By God, I never had two she-camels before that, but I had them at the time of this Battle. Whenever the Messenger of God wished to go out in battle he used to conceal his intention by seeming to speak of other battles; until it was the time for that Campaign in which the Messenger of God fought in severe heat upon a long journey in the desert, and against a huge enemy. So the Prophet (Prayers & peace be upon him) announced to the Muslims so that they may prepare for their battle. He told them exactly where they were going. With the Messenger of God were such a number of Muslims that their names could not be listed except in a register." Ka'b said: 'If any man decided to absent himself he would consider the matter concealed unless God revealed it by means of Revelation. So the Messenger of God fought the Campaign when the fruits had ripened and the shade was pleasant. The Messenger of God and his companions prepared for battle and I began to leave to prepare myself to be ready with them, but I returned without doing anything. I said to myself: 'I can do that.' So I kept on delaying until every so often the people were ready and the Messenger of God and the Muslims with him had left

while I had not prepared for my departure. I said: 'I will prepare myself to leave in one or two days, and then join them.' In the morning after their departure, I went out to get ready but came back having done nothing. Then again the following morning I went out to get ready but came back having done nothing. Thus I was until they had gone completely and the battle was missed. Even then I had the intention of going to join them. I wish I had done so, but it was not to be. So after the Messenger of God had left whenever I went out and walked among the people I was saddened that I could see no one around me but one accused of hypocrisy or those weak men who God had exempted. The Messenger of God did not remember me until he reached Tabuk, so as he sat with the people in Tabuk he said: 'What did Ka'b do?' A man from Bani Salama said: 'O Messenger of God! He has been prevented by his two garments and by his looking at himself in pride.' Then Mu'adh Ibn Jabal said: 'What a bad thing you are saying! By God! We know only good of him.' The Messenger of God remained silent." Ka'b Ibn Malik said: 'When I heard that he was on his return to Madinah I immersed myself in my concern and began to think up excuses, saying to myself: 'How can I defer his anger tomorrow?' I sought the advice from each wise member of my family about it. When it was said that the Messenger of God had come near, all the excuses I had thought up departed my mind and I knew very well that I could not extricate myself from this problem by inventing an untruth. So I decided to tell the truth. The Messenger of God arrived in the morning and whenever he used to return from a journey he used to visit the Mosque first and offer two Rak'at of prayer in it and then sit among the peo-

ple. So when he had done those things, those who had failed to join the campaign came and began to offer excuses and swear oaths before him. They were more than eighty men. The Messenger of God accepted the excuses they had proffered, took their pledges of allegiance and asked God to forgive them, then he left the secrets of their hearts for God to judge. I came to him and when I gave him my salutation he smiled the smile of an angry man and said: 'Come in.' So I walked until I sat before him. He said: 'What prevented you from joining us? Had you not bought an animal as your mount?' I said: 'Yes, O Messenger of God! But by God if I was sitting before anyone of the people of this life other than you I would have sought to avoid his anger with an excuse. By God, I have been bestowed with eloquent speech, but by God, I know all too well that if I lie to you today to win your favour, God will surely make you angry with me in the near future, but if I tell you the truth, you will be angry with me now, I hope for God's forgiveness, indeed, by God, I had no excuse. By God, I had never been stronger and wealthier than I was when I stayed with you.' The Messenger of God said: 'As for this man, he has indeed told the truth, so rise up until God decides the matter.' I got up and many men of Banu Salama followed me and said: 'By God, we never witnessed you doing any sin before this. Indeed you failed to offer excuses to the Messenger of God as the others who did not join him did. The prayer of the Messenger of God to forgive you would have been sufficient for you.' By God they continued blaming me so much that I wanted to return and accuse myself of telling a lie, but I said to them: 'Is there anyone else who has met the same fate as me?' The said: 'Yes,

there are two men who have said the same thing as you and both of them were told the same thing you were told.' I said: 'Who are they?' They said: 'Murara Ibn Al Rab' Al Amri and Hilal Ibn Umaiya Al Waqifi.' Those they mentioned were two godfearing men who had participated the Battle of Badr and in whom I found an example. So I did not change my mind when they told me of them. The Messenger of God prohibited all the Muslims to speak to us, the three who had remained behind in that Campaign. So we distanced ourselves from the people and they changed towards us until the land we lived in itself seemed distant as if I did not know it. We stayed in this state for fifty nights, as for my two fellows, they stayed inside their houses and wept. But I was the youngest and more resolved, so I used to go out and witness the prayers with the Muslims and walk around in the markets, but no one would speak to me, and I came to the Messenger of God and gave him my salutation while he was in his assembly after the prayer, and I wondered whether the Prophet (Prayers & peace be upon him) did move his lips in return to my salutation or not. Then I would offer my prayer near him and look at him secretly. When I was occupied in prayer he would turn his face towards me, but when I turned my face to him, he would turn his face away. When this treatment by the people went on, I walked until I climbed the wall of the garden of Abu Qatada, my cousin and dearest person to me. I offered him my salutation, by God he did not return it. I said: 'O Abu Qatada! I implore you by God! Do you not know that I love God and His Messenger?' He remained silent, I asked him again, imploring him by God, but he remained silent. Then I asked him again, imploring him by God

He said: 'God and His Messenger know best.' At that my eyes flooded with tears and I returned and jumped over the wall.' Ka'b said: 'As I walked in Madinah I suddenly saw a Christian farmer in the market from the Christians of Al Sham, who had come to sell his grain in Madinah. He said: 'Who will lead me to Ka'b Ibn Malik?' The people began to point me out to him until he approached me and handed me a letter from the king of Ghassan in which it was written: 'To start with I have been informed that your friend has treated your harshly, anyhow, God does not let you live in a place where you feel inferior and where your rights are lost. So join us and we will comfort you.' When I read it I thought: 'This is a trail.' Then I took the letter to the oven and set a fire in it and burnt it. After forty days had passed, then there came to me an envoy of the Messenger of God who said: 'The Messenger of God commands you to keep away from your wife.' I said: 'Should I divorce her, or what should I do?' He said: 'No, only keep away from her and do not live with her.' The Prophet (Prayers & peace be upon him) sent the same message to the other two of my fellows. Then I said to my wife: 'Go to your parents and stay with them until God gives His Command in this matter.' Ka'b said: 'The wife of Hilal Ibn Umaiya went to the Messenger of God and said: 'O Messenger of God! Hilal Ibn Umaiya is a weak old man who has no servant to wait on him, do you not wish for me to serve him?' He said: 'No, but he must not approach you.' She said: 'O Messenger of God, he has no desire for anything. By God, he has not ceased weeping from that day to this.' At that some of my family said: 'Will you ask the Messenger of God to permit your wife to serve you as he has permitted the wife of Hi-

lal Ibn Umaiya to serve him?' I said: 'By God, I will not ask the permission of the Messenger of God concerning her, for I do not know what the Messenger of God would say if I asked him to permit her while I am a young man.' Then I stayed in that state for ten more nights after that the first fifty nights was completed, counting from the time when the Messenger of God had forbidden the people from speaking to us. When I had offered the dawn prayer on the fiftieth morning upon the roof of our house and as I sat in the state which God described, my soul seemed narrowed for me and even the earth seemed narrow for all its breadth. Then I heard a voice of one who had ascended the mountain of Sal' calling at the top of his voice: 'O Ka'b Ibn Malik, good news! I fell prostrate in joy before God, knowing that relief had come. The Messenger of God had proclaimed that our repentance had been accepted by God when he offered the dawn prayer. The people went out to congratulate us, some conveyers of the good tidings were my two fellows, and a horseman came to me hurriedly and a man of Banu Aslam came running and climbed the mountain and his voice was faster than his horse. When he whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him in them, and by God, I owned no other garment than those that day. Then I borrowed garments and wore them and went to the Messenger of God. The people came and congratulated me on God's acceptance of my repentance, saying: 'We offer you our congratulations on God's acceptance of your repentance.' Ka'b said: 'When I entered the Mosque I saw the Messenger of God sitting with the people around him. Talha Ibn Ubaidullah came quickly to me shook

my hand and congratulated me. By God, none of the Emigrants got up for me but him, and I will never forget that for him.' Ka'b said: 'When I gave my salutation to the Messenger of God his face was bright with joy and he said: 'Be glad for the best day of your life since the day your mother delivered you.' Ka'b said: 'I said to the Prophet (Prayers & peace be upon him): 'Is this forgiveness from you or from God?' He said: 'It is from God.' When ever the Messenger of God was happy his face used to shine like the moon, and we all knew that of him. When I sat before him I said: 'O Messenger of God! I will give up all my wealth because of the acceptance of my repentance as charity in the Cause of God and His Messenger.' The Messenger of God said: 'Keep some of your wealth, as it is better for you.' I said: 'I will keep my share from Khaybar.' And I said: 'O Messenger of God! God has saved me for telling the truth, so it is a part of my repentance that I will only ever tell the truth for as long as I live, by God, I do not know anyone of the Muslims who God has favoured for telling the truth as much as I. Since I told the truth to the Messenger of God I have never intended to tell a lie. I pray that God will save me also for the rest of my life, so God revealed the verses: 'God has relented towards the Prophet (Prayers & peace be upon him) and the Emigrants and the Helpers who followed him in his hour of distress, after the hearts of some of them had nearly swerved, but He relented towards them, surely He is to them All Compassionate, All Merciful * O you who believe! Fear God and be with those who are truthful.' (Surah 9 verse 117 & 119) By God! God has never granted me other than His guiding me to Islam, a greater blessing than keeping me from telling a lie to the

Messenger of God which would have caused me to perish as those who lied perished. For God described those who lie as the worst beings when He said: 'They swear to you by God when you return to them, that you might leave them alone, so leave them alone, they are an abominable nation, and Hell is their abode, a recompense for what they have earned. * They will swear to you that you may be pleased with them, but if you are pleased with them, surely God will not be pleased with those who are wicked.' (Surah 9 verses 95-96). Ka'b said: 'We three persons were completely different from those whose excuses were accepted by the Messenger of God when they swore their oaths to him, he took the pledges and asked God to forgive them, but the Messenger of God left our matter to rest until God judged upon it, and God said: 'And for the three who stayed behind, until when the earth became narrow for them, for all its vastness, and their souls became narrow for them, and they thought there was no shelter from God, except in Him, then He relented towards them, that they might repent, surely He is the Relenting, the All Merciful.' (Surah 9 verse 118) What God said in that verse does not refer to our failure to take part in the Campaign but refers to the Prophet's (Prayers & peace be upon him) decision to put the matter to God as opposed to the case of those who had made excuses and sworn oaths before him and he had excused them by accepting their excuses."

١٦٢١- عَنْ أَبِى بَكْرَةَ رَضِىَ الله عَنْهُ قَالَ: لَقَدْ نَفَعَنِى الله بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ الله ﷺ أَيَّامَ الجَمَلِ، بَعْدَمَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الجَمَلِ فَأُقَاتِلَ مَعَهُمْ، قَالَ: لَمَّا بَلَغَ رَسُولَ الله ﷺ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى، قَالَ: لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمْ امْرَأَةً.

1621. It was related that Abu Bakra said: 'At the time of the battle of Al Jamal God made me benefit from a word I had heard from the Messenger of God after I had been going to join the companions of Al Jamal to fight beside them. When the Messenger of God was told that the Persians had crowned the daughter of Kisra as their queen, he said: 'A people ruled over by a woman will never successful'.'

مَرَضُ النَّبِيِّ ﷺ وَوَفَاتُهُ

١٦٢٢- عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ، فَسَارَّهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَّهَا بِشَيْءٍ فَضَحِكَتْ، فَسَأَلْنَاهَا عَنْ ذَلِكَ فَقَالَتْ: سَارَّنِي النَّبِيُّ ﷺ أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَبَكَيْتُ، ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَلْحَقُهُ فَضَحِكْتُ.

وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ وَهُوَ صَحِيحٌ يَقُولُ: إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ، حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُحَيَّا أَوْ يُخَيَّرُ، فَلَمَّا اشْتَكَى وَحَضَرَهُ الْقَبْضُ، وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ، فَلَمَّا أَفَاقَ شَخَصَ بَصَرُهُ نَحْوَ سَقْفِ الْبَيْتِ، ثُمَّ قَالَ: اللَّهُمَّ فِي الرَّفِيقِ الأَعْلَى، فَقُلْتُ: إِذًا لاَ يَخْتَارُنَا، فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ.

The Prophet's (Prayers & peace be upon him) Illness and Death

1622. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) summoned Fatimah when he was gravely ill and told her something secretly and she wept. Then he

called her again and told her something secretly and she laughed. When we asked her about it, she said: 'The Prophet (Prayers & peace be upon him) first told me that he would pass away from that illness of which he died, so I wept. Then he told me that I would be the first of his family to join him, so I laughed'."

١٦٢٣- وعَنْهَا رَضِيَ الله عَنْهَا قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لاَ يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ، فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ وَأَخَذَتْهُ بُحَّةٌ يَقُولُ: ﴿ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم ﴾ الآيَة، فَظَنَنْتُ أَنَّهُ خُيِّرَ.

1623. It was related that Aisha said: "I heard the Prophet (Prayers & peace be upon him) say that no prophet dies until he is give the choice between the life of this world and the Hereafter. When the Prophet (Prayers & peace be upon him) was in his fatal illness I heard him saying in his voice as it was becoming hoarse: 'The company of those on whom is the grace of God...' (Surah 4 verse 69) And I knew then that the Prophet (Prayers & peace be upon him) had been given that choice'." It was also related that Aisha said: "When the Messenger of God was in good health he would say: 'No prophet dies before he is shown his place in Paradise, and then he is left alive or given the choice.' When the Prophet (Prayers & peace be upon him) became ill and his final moments came when his head was in my lap, he fell unconscious, and when he recovered he looked up at the roof of the house and then said: 'O God! With the highest Companions.' At that I said: 'So he is not going to abide with us?' Then I understood that that was the confirmation of what he used to tell us when he was in healthy."

١٦٢٤- وَعَنْهَا رَضِىَ الله عَنْهَا، أَنَّ رَسُولَ الله ﷺ: كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِه بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَده، فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِى تُوُفِّىَ فِيهِ، طَفِقْتُ أَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ، الَّتِى كَانَ يَنْفُثُ، وَأَمْسَحُ بِيَدِ النَّبِىِّ ﷺ عَنْهُ.

1624. It was related that Aisha said: 'Whenever the Messenger of God was ill, he used to recite the two Surah of seeking refuge in God (Surah 113 & 114) and blow his breath upon himself and rub his hands over his body. So when he suffered his final illness, I began to recite the two Surah of seeking refuge in God and blew my breath over him as he used to blow and moved the hand of the Prophet (Prayers & peace be upon him) over his body."

١٦٢٥- وَعَنْهَا رَضِىَ الله عَنْهَا قَالَتْ: أَصْغَيْتُ إِلَى النَّبِىِّ ﷺ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَىَّ ظَهْرَهُ، فَسَمِعْتُهُ يَقُولُ: اللَّهُمَّ اغْفِرْ لِى وَارْحَمْنِى وَأَلْحِقْنِى بِالرَّفِيقِ.

1625. It was related that Aisha said: "I listened to the Prophet (Prayers & peace be upon him) before his death while he was leaning his back on me and heard him say: 'O God! Forgive me and grant Your Mercy on me and permit me to meet the companions'."

١٦٢٦- عَنِ ابْنِ عَبَّاسٍ رَضِى الله عَنْهُمَا، أَنَّ عَلِىَّ بْنَ أَبِى طَالِبٍ رَضِىَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ الله ﷺ فِى وَجَعِه الَّذِى تُوُفِّىَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الْحَسَنِ كَيْفَ أَصْبَحَ رَسُولُ الله ﷺ؟ فَقَالَ: أَصْبَحَ بِحَمْدِ الله بَارِئًا، فَأَخَذَ بِيَدِه عَبَّاسُ بْنُ عَبدِ الْمُطَّلِبِ رَضِىَ اللهُ عَنْهُ. فَقَالَ لَهُ: أَنْتَ وَالله بَعْدَ ثَلاَثٍ عَبْدُ الْعَصَا، وَإِنِّى وَالله لأَرَى رَسُولَ الله ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِه هَذَا، إِنِّى لأَعْرِفُ وُجُوهَ بَنِى عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، اذْهَبْ بِنَا إِلَى رَسُولِ الله ﷺ فَلْنَسْأَلْهُ فِيمَنْ هَذَا الأَمْرُ. إِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِى غَيْرِنَا عَلِمْنَاهُ، فَأَوْصَى بِنَا، فَقَالَ عَلِىٌّ: إِنَّا وَالله لَئِنْ سَأَلْنَاهَا رَسُولَ الله ﷺ فَمَنَعَنَاهَا لاَ يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّى وَالله لاَ أَسْأَلُهَا رَسُولَ الله ﷺ.

1626. It was related that Ibn Abbas said: "Ali Ibn Abu Talib came out of the house of the Messenger of God when he was gravely ill, the people asked: 'O Abu Hasan! How is the health of the Messenger of God today?' Ali said: 'He has recovered by the mercy of God.' Abbas Ibn Abd Al Muttalib held his hand and said: 'In three days you will, by God, be ruled by someone else, and I feel that the Messenger of God will die from this illness for I know how the faces of the children of Abd Al Muttalib look at the time of their passing. So let us go to the Messenger of God and ask him who will be entrusted with the Caliphate. If it is given to us we will have knowledge of that, and if it is given to another we will inform him so that he may tell the new ruler to take care of us.' Ali said: 'By God, if we ask the Messenger of God for it and he denies us, the people will never give it to us after that. And by God, I will not ask the Messenger of God for it."

١٦٢٧- عَنْ عـائِشَةَ رَضِيَ اللهُ عَنْهَا أنَّهَا كَانَتْ تَقُولُ: إنَّ مِنْ نِعَمِ اللهِ عَلَيَّ أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ فِي بَيْـــتِي وَفِي يَوْمِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَإنَّ اللهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ دَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ وَبِيَدِهِ السِّوَاكُ، وَأَنَا مُسْنِدَةٌ رَسُولَ اللهِ ﷺ فَرَأَيْتُهُ يَنْظُرُ إلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ، فَقُلْتُ: آخُذُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَتَنَاوَلْتُهُ فَاشْتَدَّ عَلَيْهِ، فَقُلْتُ: أُلَيِّنُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَلَيَّنْتُهُ فَأَمَرَّهُ. وَكَانَتْ بَيْنَ يَدَيْهِ رَكْوَةٌ فِيهَا مَاءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ فَيَمْسَحُ بِهِمَا وَجْهَهُ وَيَقُولُ: لاَ إلَهَ إلاَّ اللهُ، إنَّ لِلْمَوْتِ سَكَرَاتٍ، ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: فِي الرَّفِيقِ الأَعْلَى حَتَّى قُبِضَ وَمَالَتْ يَدُهُ ﷺ.

1627. It was related that Aisha said: "When the Messenger of God departed this life in my house and on the day of my turn, and leant upon my chest and God made my saliva mix with his saliva upon his death it was a great benefaction for me. Abd

Al Rahman came in with a Siwak in his hand and I was supporting the Messenger of God. I saw the Prophet (Prayers & peace be upon him) looking at the Siwak and knowing he loved to use it I said: 'Shall I take it for you?' He nodded, so I took it and it was too rigid for him to use, so I said: 'Shall I soften it for you?' He nodded his approval, so I softened it and he cleaned his teeth with it. Before him was a jug or a tin of water. He began to dip his hand in the water and rub his face with it, he said: 'There is no god but God. Death has its agonies.' Then he lifted his hands and began to say: 'With the highest companions' until he drew his last breath and his hand dropped.' "

١٦٢٨- وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: لَدَدْنَا النَّبِيَّ ﷺ فِي مَرَضِهِ، فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لاَ تَلُدُّونِي، فَقُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: أَلَمْ أَنْهَكُمْ أَنْ تَلُدُّونِي، قُلْنَا: كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَقَالَ: لاَ يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلاَّ لُدَّ، وَأَنَا أَنْظُرُ إِلاَّ الْعَبَّاسُ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ.

1628. It was related that Aisha said: "We poured medicine in one side of the Prophet's (Prayers & peace be upon him) mouth when he was ill and he began to indicate with his hand for us to stop. We said: 'It is because a patient dislikes medicine.' He said: 'Let everyone here present be given medicine by pouring it into his mouth while I am looking except Al Abbas as he has not witnessed you do that to me'."

١٦٢٩- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ: وَاكَرْبَ أَبَاهُ! فَقَالَ لَهَا: لَيْسَ عَلَى أَبِيكِ كَرْبٌ بَعْدَ هَذَا الْيَوْمِ.

1629. It was related that Anas said: "When the Prophet's (Prayers & peace be upon him) illness became worse, he fell uncon-

scious and Fatimah said: 'O how distressed my father is!' He said: 'Your father will suffer no more distress after today'."

١٦٣٠- عَنْ عَـــــــــائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ.

1630. It was related that Aisha said: "The Messenger of God died when he was sixty three years old."

٦٨- كتاب التفسير

١٦٣١- عَنْ أَبِى سَعِيدِ بْنِ الْمُعَلَّى قَالَ: كُنْتُ أُصَلِّى فى الْمَسْجِدِ، فَدَعَانِى رَسُولُ الله ﷺ فَلَمْ أُجِبْهُ، فَقُلْتُ: يَا رَسُولَ الله إِنِّى كُنْتُ أُصَلِّى، فَقَالَ: أَلَمْ يَقُلِ الله: ﴿اسْتَجِيبُوا لله وَلِلرَّسُولِ إِذَا دَعَاكُمْ﴾ ثُمَّ قَالَ لِى: لأُعَلِّمَنَّكَ سُورَةً هِىَ أَعْظَمُ السُّوَرِ فى الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ، ثُمَّ أَخَذَ بِيَدِى، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ، قُلْتُ: أَلَمْ تَقُلْ لأُعَلِّمَنَّكَ سُورَةً هِىَ أَعْظَمُ سُورَةٍ فى الْقُرْآنِ، قَالَ: ﴿الْحَمْدُ لله رَبِّ الْعَالَمِينَ﴾، هِىَ السَّبْعُ الْمَثَانِى وَالْقُرْآنُ الْعَظِيمُ الَّذِى أُوتِيتُهُ.

68 - The Book of Commentary
Interpretation of the Qur'an

1631. It was related that Abi Sa'id Ibn Al Mu'ala said: "The Messenger of God called me while I was praying, so I did not respond. And I said: 'O Messenger of God! I was praying.' He said: 'Did not God say: 'O you who believe respond to God and His Messenger when He calls you to that which will give you life...'(Surah 8 verse 24). Then he said to me: 'Before you leave the mosque, I will teach you a Surah which is the greatest Surah in the Qur'an. Then he held my hand intending to go out, so I said to him: 'Did you not say: 'I will teach you a Surah which is the greatest Surah in the Qur'an.' ' He said: 'All praise be to God the Lord of the Worlds: It is the seven most repeated verses of the Great Qur'an which has been given to me."

سورة البقرة

قوله عز وجل: ﴿ فلا تَجْعَلُوا لله أندادًا وأَنتُمْ تَعْلَمُونَ ﴾

١٦٣٢- عَنْ عَبْدِ الله رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ الله؟ قالَ: أَنْ تَجْعَلَ لله نِدًّا وَهُوَ خَلَقَكَ، قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ، قُلْتُ: ثُمَّ أَيٌّ؟ قالَ: تُزَانِيَ حَلِيلَةَ جَارِكَ.

God Almighty said:

"So do not join equals with God you know better"

(Surah 2 verse 22)

1632. It was related that Abd Allah said: "I asked the Prophet (Prayers & peace be upon him): 'What is the greatest sin in the Sight of God?' He said: 'That you join equals to God while He is The One Who created you.' I said: 'That is a grievous sin.' I said: 'What else?' He said: 'That you kill your son in fear that he needs to be fed.' I said: 'What else?' He said: 'That you commit adultery with the wife of your neighbour.'"

قوله عز وجل: ﴿ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ﴾

١٦٣٣- عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ.

God Almighty said:

"And We shaded you with the clouds and sent down to you manna and quails."

(Surah 2 verse 57)

1633. It was related that Sa'id Ibn Zaid said that the Messenger of God said: "The truffle is a kind of manna and its water heals the eyes."

قوله عزّ وجلّ: ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ﴾

١٦٣٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ، فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، فَبَدَّلُوا، وَقَالُوا: حِنْطَةٌ، حَبَّةٌ فِي شَعَرَةٍ.

"And when We said: 'Enter this town'."

(Surah 2 verse 58)

1634. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "It was said to the Children of Israel: 'Enter the gate prostrating and say: 'We enter begging God's forgiveness.' So they entered crawling on their backsides, and so they substituted it and said: 'A grain of wheat in a hair.' "

قوله عز وجل: ﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا ﴾

١٦٣٥- عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ عُمَرُ رَضِيَ الله عَنْهُ: أَقْرَؤُنَا أُبَيٌّ، وَأَقْضَانَا عَلِيٌّ، وإِنَّا لَنَدَعُ مِنْ قَوْلِ أُبَيٍّ، وَذَاكَ أَنَّ أُبَيًّا يَقُولُ: لاَ أَدَعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ الله ﷺ وَقَدْ قَالَ الله عَزَّ وجَلَّ: ﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا ﴾.

His saying: "For whatever order We repeal or allow to be forgotten We bring in its place in this Revelation that which is better." (Surah 2 verse 106)

1635. It was related that Ibn Abbas said that Umar said: "Ubai is the best one to recite the Qur'an among us and Ali is our best judge, and we ignore what Ubai says in that he does not leave anything he hears from the Messenger of God and God High Exalted has said: 'For whatever order We repeal or allow to be forgotten.' "

قوله عزّ وجل: ﴿ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ ﴾

١٦٣٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللهُ عَزَّ وجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَم يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَزَعَمَ أَنِّي لا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدٌ، فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا.

The Saying of the High Exalted: "And they say God has begotten a son, Glory be to Him!"

(Surah 2 verse 116)

1636. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "God said: 'The son of Adam accuses Me of lying and he has no right to do that, and he has insulted Me, and he has no right to do that. As for his accusing Me of lying, he asserts that I cannot bring him back to life as he was before, and as for his insulting Me, he claims that I have a son.' High Exalted am I! I am far above having a wife or a son.' "

قوله عز وجل: ﴿ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ﴾

١٦٣٧ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: وَافَقْتُ اللهَ عَزَّ وَجَلَّ فِي ثَلَاثٍ، أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ، قُلْتُ: يَا رَسُولَ اللهِ لَوِ اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، وَقُلْتُ: يَا رَسُولَ اللهِ يَدْخُلُ عَلَيْكَ الْبَرُّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللهُ آيَةَ الْحِجَابِ، قَالَ: وَبَلَغَنِي مُعَاتَبَةُ النَّبِيِّ ﷺ بَعْضَ نِسَائِهِ، فَدَخَلْتُ عَلَيْهِنَّ، فَقُلْتُ: إِنِ انْتَهَيْتُنَّ، أَوْ لَيُبْدِلَنَّ اللهُ رَسُولَهُ ﷺ خَيْرًا مِنْكُنَّ حَتَّى أَتَيْتُ إِحْدَى نِسَائِهِ، قَالَتْ: يَا عُمَرُ أَمَا فِي رَسُولِ اللهِ ﷺ مَا يَعِظُ نِسَاءَهُ حَتَّى تَعِظَهُنَّ أَنْتَ. فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿ عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِّنكُنَّ مُسْلِمَاتٍ ﴾ الآية.

His saying: "And take Abraham's place of worship as your place of worship." (Surah 2 verse 125)

1637. It was related that Anas said that Umar said: 'God agreed with me in three matters.' Or he said: 'My Lord agreed with me in three matters.' I said: 'O Messenger of God! We should take Abraham's place of worship as our place of worship.' And I said: 'O Messenger of God! Both the righteous and the unrighteous enter your rooms, should you not order the mothers of the believers to veil themselves?' So God revealed the verse of the veil. He said: 'I have heard that the Prophet (Prayers & peace be upon him) had blamed some of his wives, so I went to them and said: 'Would you stop doing that or God may give His Messenger better than you.' One of his wives came and said: 'O Umar, is the Messenger of God unable to admonish his wives himself so that you come to admonish them?' Then God revealed: 'It may be that if he divorces you all, his Lord will give him in your place, wives better than you, who are Muslims.' (Surah 66 verse 5)

قوله عزوجل: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

١٦٣٨- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَؤُونَ التَّوْرَاةَ بِالْعِبْرَانِيَّةِ وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لأَهْلِ الإِسْلاَمِ، فَقَالَ رَسُولُ اللهِ ﷺ: لاَ تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلاَ تُكَذِّبُوهُمْ، وَ ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ الآيَة.

"Say: 'We believe in God and in what is revealed to us...' " (Surah 2 verse 136)

1638. It was related that Abu Huraira said: "The people of earlier Scripture used to read the Torah in Hebrew and explain it in Arabic to the Muslims, then the Messenger of God said: 'Neither believe the people of Earlier Scripture, nor disbelieve them, but say: 'We believe in God and in what is revealed to us...' " (Surah 2 verse 136)

قوله عزوجل: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

١٦٣٩- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ يَارَبِّ، فَيَقُولُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لأُمَّتِهِ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ، وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً. فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾.

And so We have appointed you as a just and distinguished nation to be witnesses over all people, and the Messenger is a witness over you." (Surah 2 verse 143)

1639. It was related that Abi Said Al Khudri said that the Messenger of God said: "On the Day of Judgment, Noah will be summoned and he will say: 'Your servant my Lord!' Then He will say: 'Have you conveyed the Message?' He will say:

'Yes.' Then it will said to his nation: 'Has he conveyed the Message to you?' They will say: 'No Warner came to us?' Then He will say: 'Who is your witness?' So they will say: 'Mohammed and his nation.' Then they will bear witness that he has conveyed the Message: 'And the Messenger will be a witness over you.' Thus the saying of God Almighty: 'And so We have appointed you as a just and distinguished nation to be witnesses over all people, and the Messenger is a witness over you." (Surah 2 verse 143)

قوله عزّ وجلّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

١٦٤٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا، يَقِفُونَ بِالْمُزْدَلِفَةِ وَكَانُوا يُسَمَّوْنَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَاتٍ، فَلَمَّا جَاءَ الإِسْلاَمُ أَمَرَ اللهُ نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ ثُمَّ يَقِفَ بِهَا، ثُمَّ يُفِيضَ مِنْهَا.

"Then hasten on from where the people hasten."

(Surah 2 verse 199)

1640. It was related that Aisha said: "Quraish and whoever believed in their creed, used to stand at Al Muzdalifah, and they called themselves 'Al Hums' while the rest of the Arabs used to stand at Arafat. When Islam came God commanded His Prophet to go to Arafat and stay there, and then to hasten on from there, and thus the saying of the High Exalted: "Then hasten on from where the people hasten." (Surah 2 verse 199)

قوله تعالى: ﴿ومنهم من يقول ربنا آتنا فى الدنيا حسنة﴾ الآية

١٦٤١- عَنْ أَنَسٍ رَضِىَ الله عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ يقُولُ: اللَّهُمَّ رَبَّنَا آتِنَا فِى الدُّنْيَا حَسَنَةً، وَفِى الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

"And there are some who say: 'Our Lord! Provide us with good in this world and good in the Hereafter and save us from the penalty of the Fire'." (Surah 2 verse 201)

1641. It was related that Anas said that the Prophet (Prayers & peace be upon him) used to say: "'And there are some who say: 'Our Lord! Provide us with good in this world and good in the Hereafter and save us from the penalty of the Fire'." (Surah 2 verse 201)

باب قوله عز وجل: ﴿لا يسألون الناس إلحافا﴾[1]

١٦٤٢- عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: لَيْسَ الْمِسْكِينُ الَّذِى تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلاَ اللُّقْمَةُ وَلاَ اللُّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِى يَتَعَفَّفُ، وَاقْرَؤُوا إِنْ شِئْتُمْ يَعْنِى قَوْلَهُ تَعَالَى: ﴿لا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾[1] .

The High Exalted said: "For they are not the ones who would beg of people with impunity." (Surah 2 verse 273)

1642. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The needy is not the

one who leaves with a date or two or a bite or two, but the needy is the one who has self-respect and if you wish read." He means: 'For they are not the ones who would beg of people with impunity." (Surah 2 verse 273)

سورة آل عمران

قوله عزّ وجل: ﴿مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ الآية

١٦٤٣-عَنْ عائشَةَ رَضِيَ الله، عَنْهَا قالَتْ: تَلاَ رَسُولُ الله ﷺ هذه الآيَةَ: ﴿هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ﴾ إلى قَوْلِهِ ﴿وَمَا يَذَّكَّرُ إِلاَّ أُولُوا الأَلْبَابِ﴾ قَالَتْ: قَالَ رَسُولُ الله ﷺ: فَإِذَا رَأَيْتِ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَـئِكَ الَّذِين سَمَّى اللهُ فَاحْذَرُوهُمْ.

The Interpretation of Surah Al Imran

"Some of its verses are definitive." (Surah 3 verse 7)

1643. It was related that Aisha said: "The Messenger of God recited the verse: 'God is The One Who revealed The Book (Qur'an) to you, some of its verses are definitive, these are the essence of the Book, and others are metaphorical. Those who have deviation in their hearts adhere to what is metaphorical desiring sedition through their own interpretation, but only God knows its interpretation. And those who are deeply rooted in knowledge say: 'We believe in it, it is all from our Lord.' Yet only those who possess minds remember." She said that the Messenger of God said: 'If you see

those who follow what is metaphorical of it, then those are the ones whom God has named, so beware of them."

قوله عزوجل: ﴿إنَّ الَّذين يَشْتَرُونَ بعَهْد الله وأَيْمانهمْ ثمنًا قليلاً﴾

١٦٤٤- عَنْ ابنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا: أَنَّهُ اخْتَصَمَ إِلَيْه امْرَأَتَان كَانَتَا تَخْرِزَان فى بَيْت، فَخَرَجَتْ إحْدَاهُمَا وَقَدْ أُنْفذَ بَإشْفًى فى كَفِّهَا، فَادَّعَتْ عَلَى الأُخْرَى فَرُفِعَ أَمرهُمَا إِلَى ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ الله ﷺ: لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَذَهَبَ دمَاءُ قَوْمٍ وَأَمْوَالُهُمْ، ذَكِّرُوهَا بالله واقْرَؤوا عَلَيْهَا ﴿إنَّ الَّذينَ يَشْتَرُونَ بعَهْد اللَّه وَأَيْمَانهِمْ ثَمَنًا قَليلاً﴾ فَذَكَّرُوهَا فَاعْتَرَفَتْ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِىُّ ﷺ: الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْه.

"Those who sell the Covenant of God and their own oaths for a worldly profit, they shall have no share in the Hereafter. (Surah 3 verse 77)

1644. It was related that Ibn Abi Mulaika, may God have Mercy upon him, said: "Two women were sewing in a house or in a room, one of them went out when a nail used in making holes pierced her hand, so she claimed the other one had done it to her. The case was referred to Ibn Abbas who said that the Messenger of God said: 'If the people were given according to their claims, blood and wealth would be lost.' He said: 'Remind her of God and read to her: 'Those who sell the Covenant of God and their own oaths for a worldly profit, they shall have no share in the Hereafter. (Surah 3 verse 77)' So they reminded her then she admitted. Then Ibn Abbas

said: 'The Prophet (Prayers & peace be upon him) said: 'The oath is due upon the defendant.'

قوله عزّ وجلّ: ﴿إنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ﴾ الآية

١٦٤٥-عَنْ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ قَالَهَا إِبْرَاهِيمُ صَلَوَاتُ اللهُ عَلَيْهِ حِينَ أُلْقِيَ فِي النَّارِ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا: ﴿إنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾.

"The people have gathered against you so fear them.' (Surah 3 verse 173)

1645. It was related that Ibn Abbas said: "God is sufficient for us, an Excellent Trustee is He!" Abraham, peace be upon him, said it when he was cast upon the fire, and Mohammed said it when they said: 'The people have gathered against you so fear them, but it increased them in faith and they said: 'God is sufficient for us, An Excellent Trustee is He.' "

قوله عزّ وجلّ: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾

١٦٤٦- عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ عَلَى حِمَارٍ على قَطِيفَةٍ فَدَكِيَّةٍ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَنِي الْحَارِثِ ابْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ، حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ، وَذَلِكَ قَبْلَ

أَنْ يُسْلِمَ عَبْدُ اللهِ بْنُ أُبَيٍّ، فَإِذَا فِى الْمَجْلِسِ أَخْلاَطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ وَالْمُسْلِمِينَ، وَفِى الْمَجْلِسِ عَبْدُ اللهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ عَبْدُ اللهِ بْنُ أُبَيٍّ أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لا تُغَبِّرُوا عَلَيْنَا، فَسَلَّمَ رَسُولُ اللهِ ﷺ عَلَيْهِمْ، ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ. فَقَالَ عَبْدُ اللهِ بْنُ أُبَيٍّ بْنُ سَلُولَ: أَيُّهَا الْمَرْءُ، إِنَّهُ لا أَحْسَنَ مِمَّا تَقُولُ، إِنْ حَقًّا فَلاَ تُؤْذِنَا بِهِ فِى مَجَالِسِنَا ارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْصُصْ عَلَيْهِ، فَقَالَ عَبْدُ اللهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللهِ فَاغْشَنَا بِهِ فِى مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ، فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَثَاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: يَا سَعْدُ أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ، يُرِيدُ عَبْدَ اللهِ بْنَ أُبَيٍّ، قَالَ: كَذَا وَكَذَا، قَالَ سَعْدُ بْنُ عُبَادَةَ: يَا رَسُولَ اللهِ اعْفُ عَنْهُ، وَاصْفَحْ عَنْهُ، فَوَالَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللهُ بِالْحَقِّ الَّذِى أَنْزَلَ عَلَيْكَ، وَلَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ عَلَى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالْعِصَابَةِ، فَلَمَّا أَبَى اللهُ ذَلِكَ بِالْحَقِّ الَّذِى أَعْطَاكَ اللهُ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ رَسُولُ اللهِ ﷺ، وَكَانَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ، كَمَا أَمَرَهُمُ اللهُ تَعَالَى وَيَصْبِرُونَ عَلَى الأَذَى حَتَّى أَذِنَ اللهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللهِ ﷺ بَدْراً، فَقَتَلَ اللهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ، قَالَ ابْنُ أُبَيٍّ بْنُ سَلُولَ وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ وَعَبَدَةِ الأَوْثَانِ: هَذَا أَمْرٌ قَدْ تَوَجَّهَ. فَبَايَعُوا الرَّسُولَ ﷺ عَلَى الإِسْلاَمِ فَأَسْلَمُوا.

"And you shall hear from those of the earlier Scriptures and from the idolaters much that will grieve you.'

(Surah 3 verse 186)

1646. It was related that Usama Ibn Zaid said: "The Messenger of God rode a donkey with Usama Ibn Zaid behind him going

to visit Sa'd Ibn Ubada in Bani Al Harith Ibn Al Khazraj, this was before the Battle of Badr. The Prophet (Prayers & peace be upon him) passed by a gathering in which Abd Allah Ibn Ubai Ibn Salul was present, and that was before Abd Allah Ibn Ubai became Muslim. In the gathering there were people from different religions, Muslims, pagans, idol worshippers and Jews, and Abd Allah Ibn Rawaha was also there. When a cloud of dust kicked up by the donkey came to the people, Abd Allah Ibn Ubai covered his nose with his clothes and said: 'Do not cover us with dust.' Then the Messenger of God greeted them and stopped and dismounted and invited them to embrace Islam, he recited the Qur'an to them. At that, Abd Allah Ibn Ubai Ibn Salul said: 'O man! There is nothing better than what you say, if it is the truth, then do not bother us with it in our gatherings, go back to your mount and if anyone comes to you, tell it to him.' At that Abd Allah Ibn Rawaha said: 'Yes, O Messenger of God, bring it to us in our gathering, as we love it.' So the Muslims, the unbelievers and the Jews began to insult each other until they almost came to blows. The Prophet (Prayers & peace be upon him) kept on quieting them until they were subdued and then he rode his mount on until he reached Sa'd Ibn Ubada. The Prophet (Prayers & peace be upon him) said: 'Did you hear what Abu Hubab said?' He referred to Abd Allah Ibn Ubai. Sa'd Ibn Ubada said: 'O Messenger of God! Pardon him and excuse him, for by He Who revealed the Book to you, God brought the Truth which was sent to you at the time when the people of this town had resolved to crown him and tie a turban upon his head. But when God opposed that through the Truth which God gave to you he grieved with jealously, and

that caused him to do as you saw.' So the Messenger of God excused him, for the Prophet (Prayers & peace be upon him) and his companions used to forgive the unbelievers and the people of the Scripture as God had commanded them, and they used to tolerate their mischief with constancy. God High Exalted said: 'You shall be tried in your wealth and in yourselves, and you shall hear from those of the earlier Scripture, and from the idolaters, much that will grieve you, but if you are patient and godfearing, surely this is true constancy." (Surah 3 verse 186) And God High Exalted said: 'Many of the people of earlier Scripture desire to turn you back into unbelievers after you have believed, out of the envy of their hearts, after the Truth has become clear to them. So disregard and tolerate them until God enforces His judgment, surely God has power over all things.' (Surah 2 verse 109) So the Prophet (Prayers & peace be upon him) used to abide by the principle of forgiveness towards then as long as God commanded him to do so, until God permitted fighting them. So when the Messenger of God fought in the Battle of Badr and God killed the noblemen of Quraish's unbelievers through him, Ibn Ubai Ibn Salul and the unbelievers and idolaters who were with him said: 'This matter has arisen.' So they gave the pledge of allegiance to the Messenger of God and embraced Islam."

١٦٤٧- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رِجَالاً مِنَ الْمُنَافِقِينَ على عَهْدِ رَسُولِ اللهِ ﷺ، كَانَ رَسُولُ اللهِ ﷺ إِذَا خَرَجَ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللهِ ﷺ، فَإِذَا قَدِمَ رَسُولُ اللهِ ﷺ اعْتَذَرُوا إِلَيْهِ وَحَلَفُوا، وَأَحَبُّوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا. فَنَزَلَتْ هذه الآيَةُ فِيهِمْ.

1647. It was related that Abu Sa'id Al Khudri said: "In the lifetime of the Messenger of God, some men from among the hypocrites used to stay behind when he went out for a battle, and they would be content to remain at home behind the Messenger of God. When the Messenger of God returned they used to proffer excuses and swear oaths, aiming to be praised for what they had done, so it was revealed: 'Do not think that those who rejoice for what they have been given and love to be praised for what they have not done, so do not think that they can escape the chastisement, and for them there is a painful chastisement.' (Surah 3 verse 188)

١٦٤٨- عَنِ ابْنِ عَبَّاسٍ رَضِىَ الله عَنْهُمَا وَقَدْ قِيلَ لَهُ: لَئِنْ كَانَ كُلُّ امْرِىءٍ فَرِحَ بِمَا أُوتِىَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّباً، لَنُعَذَّبَنَّ أَجْمَعُونَ، فَقَالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهَذِهِ إِنَّمَا دَعَا النَّبِىُّ ﷺ يَهُودَ فَسَأَلَهُمْ عَنْ شَىْءٍ فَكَتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَأَرَوْهُ أَنْ قَدِ اسْتُحْمِدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا سَأَلَهُمْ، وَفَرِحُوا بِمَا أُوتُوا مِنْ كِتْمَانِهِمْ.

1648. It was related that Ibn Abbas was asked: "If everyone who rejoices in what he has done and likes to be praised for what he has not done, will be punished, then all of us will be punished.' Ibn Abbas said: 'What do you have to do with that matter?' It was only when the Prophet (Prayers & peace be upon him) called the Jews and asked them about something, and they hid the truth and said something else, and seemed to wish for praise for the favour of telling him the answer to the question, and they became pleased with what they had concealed'."

سورة النساء

قوله تعالى: ﴿ وإنْ خفتُمْ ألاَّ تُقْسطوا فى الْيَتامَىٰ ﴾

١٦٤٩ - عَنْ عـــائشةَ رَضِىَ الله عَنْهَا أَنَّهَا سَأَلَهَا عُرْوَةُ عَنْ قَوْلِ الله عَزَّ وجَلَّ: ﴿ وَإِنْ خفتُمْ أَلاَّ تُقْسطُوا فِى الْيَتَامَىٰ ﴾ فَقَالَتْ: يَا ابْنَ أُخْتِى هِىَ الْيَتِيـــمَةُ تَكُونُ فى حَجْرِ وَلِيِّهَا تَشْرَكُهُ فـى مــــاله ويُعْجبُهُ مَالُهَا وجَمَالُهَا، فَيُرِيـدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بغَيْرِ أن يُقْسطَ فى صَدَاقِهَا، فَيُعْطِيَهَـا مثْلَ مَا يُعْطِيـهَا غَيْرُهُ، فَنُهُوا عَنْ أَنْ يَنْكحُوهُنَّ، إلاَّ أَنْ يُقْسطُوا لَهُنَّ، وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِهِنَّ فـــى الـــصَّدَاق، فَأُمرُوا أَنْ يَنْكحُوا مَا طَابَ لَهُمْ منَ الـــنِّسَاء سوَاهُنَّ، قالَتْ عـائشَةُ: وَإِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ الله ﷺ بَعْدَ هذه الآيَة فَأَنْزَلَ الله عَزَّ وَجَلَّ: ﴿ وَيَسْتَفْتُونَكَ فى النِّسَاء ﴾ الآيَةَ، قَالَتْ عَائشَةُ: وَقَوْلُ الله عَزَّ وَجَلَّ فى آيَة أُخْرَى وَتَرْغَبُونَ أَنْ تَنْكحُوهُنَّ رَغْبَةَ أَحَدكُمْ عَنْ يَتيـمَته حينَ تَكُونُ قَليلَةَ الْمَال وَالْجَمَال، قَالَتْ: فَنُهُوا أَنْ يَنْكحُوا عَمَّنْ رَغبُوا فى مَاله وَجَمَاله منْ يَتَامَى الـــنِّسَاء إلاَّ بالْقسْط، منْ أَجْلِ رَغْبَتهمْ عَنْهُنَّ إذَا كُنَّ قَليلاَت الْمَال وَالْجَمَال.

The Interpretation of Surah Al Nisa'a

God High Exalted said: " And if you fear that you will not be fair to the orphans" (Surah 4 Verse 3)

1649. It was related that Urwas Ibn Al Zubair, may God have Mercy upon him, said that he asked Aisha concerning the saying of God High Exalted: 'And if you fear that you will not be fair to the orphans.' She said: 'O son of my sister! This concerns the orphan girl who is under the care of a guardian, she involves him in her property, her guardian is attracted by

her wealth and beauty and he desires to marry her without being fair in her dowry. So he should give her as he would give anyone else. Thus guardians were forbidden from marrying them unless they were fair to them and gave them the maximum dowry that their peers might expect to receive. They were permitted to marry women of their choosing.' Urwa said that Aisha said: 'The people asked the Messenger of God for his opinion after the revelation of that verse, and so God Almighty revealed: 'They consult you concerning women...' (Surah 4 verse 127) Aisha also said: 'And God Almighty said: 'And yet you desire to marry them...' (Surah 4 verse 127). They refrain from marrying an orphan who lacks property and beauty. She said: 'They are forbidden from marrying orphan girls for their wealth and beauty except fairly, and that was because they used to refrain from marrying them if they did not have wealth or beauty.

قوله عزّوجل: ﴿ يُوصِيكُمُ اللهُ فِي أَوْلادِكُمْ ﴾

١٦٥٠- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فِي بَنِي سَلِمَةَ مَاشِيَيْنِ، فَوَجَدَنِي النَّبِيُّ ﷺ لاَ أَعْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ، ثُمَّ رَشَّ عَلَيَّ فَأَفَقْتُ، فَقُلْتُ لَهُ: مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ اللهِ؟ فَنَزَلَتْ: ﴿ يُوصِيكُمُ اللهُ فِي أَوْلادِكُمْ ﴾ .

"God Commands you concerning your children (in inheritance).' (Surah 4 verse 11)

1650. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) and Abu Bakr came walking to visit me when I was in Bani Salama. So the Prophet (Prayers & peace be upon him) found me unconscious, he asked for water and performed ablution with it and sprinkled some of it over me and I regained consciousness, then I said: 'O Messenger of God, what are you going to order me to do in my property? So the verse was revealed: 'God Commands you concerning your children (inheritance) (Surah 4 verse 11)

قوله تعالى: ﴿إِنَّ اللَّهَ لا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ الآية.

١٦٥١– عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ الله عَنْهُ قَالَ: أَتَى نَاسٌ النَّبِىَّ ﷺ فَقَالُوا: يَا رَسُولَ الله – هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ فَذَكَرَ حَدِيثَ الرُّؤْيَةِ وَقَدْ تَقَدَّمَ بِكَمَالِهِ، ثُمَّ قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَذَّنَ مُؤَذِّنٌ: تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَلاَ يَبْقَى مَنْ كَانَ يَعْبُدُ غَيْرَ الله مِنَ الأَصْنَامِ وَالأَنْصَابِ إِلاَّ يَتَسَاقَطُونَ فِى النَّارِ، حَتَّى إِذا لَمْ يَبْقَ إِلاَّ مَنْ كَانَ يَعْبُدُ الله؛ بَرٌّ أَوْ فَاجِرٌ، وَغُبَّرَاتُ أَهْلِ الْكِتَابِ، فَيُدْعَى الْيَهُودُ، فَيُقَالُ لَهُمْ: مَاكُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عُزَيْراً ابْنَ الله، فَيُقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَمَاذَا تَبْغُونَ؟ قَالُوا: عَطِشْنَا رَبَّنَا فَاسْقِنَا، فَيُشَارُ: أَلاَ تَرِدُونَ، فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ، يَحْطِمُ بَعْضُهَا بَعْضاً، فَيَتَسَاقَطُونَ فِى النَّارِ، ثُمَّ يُدْعَى النَّصَارَى، فَيُقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ الله، فَيُقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللهُ مِنْ صَاحِبَةٍ وَلاَ وَلَدٍ، فَيُقَالُ لَهُمْ: مَاذَا تَبْغُونَ؟ فَكَذَلِكَ مِثْلُ الأَوَّلِ، حَتَّى إِذَا لَمْ يَبْقَ إِلاَّ مَنْ

كَانَ يَعبُدُ اللهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، أَتَاهُمْ رَبُّ العَالَمِينَ فِى أَدْنَى صُورَةٍ مِنَ الَّتِى رَأَوْهُ فِيهَا، فَيُقَالُ: مَاذَا تَنْتَظِرونَ، تَتْبَعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، قَالُوا: فَارَقْنَا النَّاسَ فِى الدُّنْيَا عَلَى أَفْقَرِ مَا كُنَّا إِلَيْهِمْ وَلَم نُصَاحِبْهُمْ، وَنَحْنُ نَنْتَظِرُ رَبَّنَا الَّذِى كُنَّا نَعْبُدُ. فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: لاَ نُشْرِكُ بِاللهِ شَيْئاً مَرَّتَيْنِ أَوْ ثَلاَثاً.

"Indeed God is never unjust even by the weight of an atom." (Surah 4 verse 40)

1651. It was related that Abu Sa'id Al Khudri said: "During the life time of the Prophet (Prayers & peace be upon him) Some people said: 'O Messenger of God Are we going to see our Lord on the Day of Judgment?' The Prophet (Prayers & peace be upon him) said: 'Yes, do you find it difficult to see the sun at noon time when the sky is clear and there are no clouds?' They said: 'No', He said: 'The Prophet (Prayers & peace be upon him) said: 'Do you find it difficult to see the Moon when it is full at night and there are no clouds? They said: 'No.' The Prophet (Prayers & peace be upon him) said: 'So will you have no difficulty in seeing God on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection the herald will announce: 'Let every nation follow that which they used to worship.' Then all of those who used to worship other than God such as idols and other deities will fall into the Fire without exception, until there remains only those who used to worship God, both those who were obedient and those who were disobedient, and the remaining group of the people of the

Scripture. Then the Jews will be summoned and it will be said to them: 'Who did you use to worship?' They will say: 'We used to worship Ezra, the son of God.' It will be said to them: 'You are liars, God has never taken anyone as a wife or son. What do you want now?' They will say: 'O our Lord! We are thirsty, so give us to drink.' They will be told: 'Will you drink.' And then they will be gathered to Hell which will appear like a mirage whose different sides will destroy each other. They will then fall into the Fire. Then the Christians will be summoned and it will be said to them: 'Who did you use to worship?' They will say: 'We used to worship Jesus, the son of God.' It will be said to them: 'You are liars, God has never taken anyone as a wife or son.' Then it will be said to them: 'What do you want? They will say what they previous people said. Then when there are no left except those who worship God, whether they were obedient or disobedient, the Lord of the Worlds will come to them in the form closest to the image they had of Him in their minds. It will be said: 'What are you waiting for?' Every nation has followed what they used to worship.' They will say: 'We left the people in the world when we were in dire need of them and did not take them as friends. Now we are waiting for our Lord Who we used to worship.' God will say: 'I am your Lord.' They will say two or three times: 'We do not worship other than God.'

قوله عزّ وجلّ: ﴿فكيفَ إذا جئْنَا من كُلِّ أُمَّةٍ بشهيدٍ﴾

١٦٥٢- عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: قالَ لِي النَّبِيُّ ﷺ: اقْرَأْ عَلَيَّ، قُلْتُ: أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ، قَالَ: فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ: ﴿فكيفَ إذا جئْنَا من كُلِّ أُمَّةٍ بشهيدٍ وجئْنا بكَ علَى هؤُلاءِ شهيداً﴾ قَالَ: أَمْسِكْ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

"How will it be for them when We bring from every nation a witness, and bring you to witness over them all?' (Surah 4 verse 41)

1652. It was related that Abd Allah Ibn Mas'ud said: "The Messenger of God said to me: 'Recite for me.' I said: 'Shall I recite to you even though it has been revealed to you?' He said: 'I like to hear from others.' So I recited Surah 'The Women' until I reached: 'How will it be for them when we bring from every nation a witness, and bring you to witness over them all?' (Surah 4 verse 41)."

قوله عزّ وجلّ: ﴿إنَّ الَّذين توفَّاهُمُ الْملائكةُ ظالمي أنفُسهِمْ﴾

١٦٥٣- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ نَاساً مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يُكَثِّرُونَ سَوَادَهُمْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، يَأْتِي السَّهْمُ فَيُرْمَى بِهِ فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ، أَوْ يُضْرَبُ فَيُقْتَلُ فَأَنْزَلَ عَزَّ وَجَلَّ: ﴿إنَّ الَّذين توفَّاهُمُ الْملائكةُ ظالمي أنفُسهِمْ﴾.

"Surely when the angels seize their souls: 'why have you accepted this oppression?" "...the angels shall say: 'Was God's earth not spacious enough...?" (Surah 4 verse 97)

653. It was related that Ibn Abbas said that some Muslims were with the unbelievers, increasing the numbers of the unbelievers against the Messenger of God. Arrows used to be shot and would hit them and kill them or he would be struck and killed.' So God Almighty revealed: "Those who have accepted oppression for themselves, surely when the angels seize their souls saying: 'Why have you accepted this oppression?..." (Surah 4 verse 97)

قوله تعالى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ ...﴾

إلى قوله: ﴿وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ﴾

١٦٥٤- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَالَ: أَنَا خَيْرٌ مِ يُونُسَ ابْنِ مَتَّى فَقَدْ كَذَبَ.

"Indeed! We have revealed to you as We revealed to Noah and the Prophet (Prayers & peace be upon him)s after him, and We revealed to Abraham, Ismail, Isaac, Jacob and the Tribes, and to Jesus, Job, Jonah and Aaron and Solomon, and We gave David the Zaboor."
(Surah 4 verse 163)

1654. It was related that Abu Huraira said that the Prophe (Prayers & peace be upon him) said: "Whoever says that I an better than Jonah Ibn Matta is a liar."

سورة المائدة

قوله عزّ وجلّ: ﴿يا أيُّها الرَّسُولُ بلِّغْ ما أُنزلَ إليْكَ من ربِّكَ﴾ الآية

١٦٥٥- عَنْ عائشَةَ رَضِيَ الله عَنْهَا قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً كَتَمَ شَيْئاً مِمَّا أُنْزِلَ لَيْهِ فَقَدْ كَذَبَ، وَالله يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾ الآيَة.

The Interpretation of Surah 'The Table Spread'

"O Messenger convey that which has been revealed to you from your Lord..." (Surah 5 verse 67)

1655. It was related that Aisha said: "Whoever says that Mc hammed concealed a part of what was revealed to him is liar, for God Almighty says: 'O Messenger, convey that whic has been revealed to you from your Lord." (Surah 5 vers 97)

قوله عزوجل: ﴿ يا أيُّها الَّذينَ آمنُوا لا تُحرِّمُوا طَيِّبَاتِ مَا أَحلَّ اللَّهُ لكُمْ ﴾

١٦٥٦- عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ وَلَيْس مَعَنَا نِسَاءٌ، فَقُلْنَا: أَلاَ نَخْتَصِي. فَنَهَانَا عَنْ ذلكَ، فَرَخصَ لَنَا بَعْد ذلكَ أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ: ﴿ يا أَيُّهَا الَّذينَ آمنُوا لا تُحرِّمُوا طَيِّبَات مَا أَحلَّ اللَّهُ لكُمْ ﴾.

"O you who believe! Do not forbid the good things that God has permitted you..." (Surah 5 verse 87)

1656. It was related that Abd Allah said: "We used to participate in the Battles carried out by the Prophet (Prayers & peace be upon him) and we had no wives with us. So we said: 'Shall we castrate ourselves?' But the Prophet (Prayers & peace be upon him) prohibited us from that and thereafter he permitted us to marry a woman by giving her even a garment, and he recited: 'O you who believe! Do not forbid the good things that God has permitted you..." (Surah 5 verse 87)

باب قوله عزوجل: ﴿ إِنَّمَا الْخَمْرُ وَالْمَيْسرُ وَالأَنصَابُ وَالأَزْلامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ ﴾[٣]

١٦٥٧- عَنْ أَنَس بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا كَانَ لَنَا خَمْرٌ غَيْرُ فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ، فَإِنِّي لَقَائِمٌ أَسْقِي أَبَا طَلْحَةَ وَفُلاَناً وَفُلاَناً إِذْ جَاءَ رَجُلٌ فَقَالَ: وَهَلْ بَلَغَكُمْ الْخَبَرُ، فَقَالُوا: وَمَا ذَاكَ؟ قَالَ: حُرِّمَتِ الخَمْرُ، قَالُوا: أَهْرِقْ هذه الْقِلاَلَ يَا أَنسُ، قَالَ: فَمَا سَأَلُو عَنْهَا وَلاَ رَاجَعُوهَا بَعْدَ خَبَرِ الرَّجُلِ.

"O you who believe! Most certainly intoxicants and gambling and idol worship and fortune telling are an abomination of Satan's handiwork." (Surah 5 verse 90)

1657. It was related that Anas Ibn Malik said: "We had no alcoholic drinks other than what was made from dates which you call Fadikh. When I was standing to offer drinks to Abu Talha and so and so and so and so, a man came and said: 'Has the news reached you?' They said: 'What is that?' He said: 'Alcohol has been prohibited.' They said: 'Spill these containers, O Anas!' Then they did not ask for it nor went back to it after the news from that ma

قوله عزّوجل: ﴿ لا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ ﴾

١٦٥٨- عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَطَبَ رَسُولُ الله ﷺ خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ قَالَ: لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيراً، قَالَ: فَغَطَّى أَصْحَابُ رَسُولِ الله ﷺ وُجُوهَهُمْ لَهُمْ خَنِينٌ، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: فُلاَنٌ، فَنَزَلَتْ هذهِ الآيَةُ.

"Do not question things which if they were revealed to you would only vex you..." (Surah 5 verse 101)

1658. It was related that Anas said: "The Messenger of God delivered a speech which I had never heard the like of before. He said: 'Had you known what I know, you would have laughed little and wept a lot.' He said: 'The companions of the Messenger of God covered their faces and the sound of

weeping was heard. A man asked: 'Who is my father?' He said: 'So an so.' So the verse was revealed: 'Do not question things which if they were revealed to you would only vex you.' "(Surah 5 verse 101)

١٦٥٩- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ نَاسٌ يَسْأَلُونَ رَسُولَ اللهِ ﷺ اسْتِهْزَاءً، فَيَقُولُ الرَّجُلُ: مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ فِيهِمْ هذه الآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾، حَتَّى فَرَغَ مِنَ الآيَةِ كُلِّهَا.

1659. It was related that Ibn Abbas said: " Some people were asking the Messenger of God in a mocking way. One would say: 'Who is my father?' Another would say: 'I have lost my she-camel, where is it now?' So God revealed concerning this: 'O you who believe! Do not question things which if they were revealed to you would only vex you.' and he read the verse until the end. (Surah 5 verse 101)

سورة الأنعام

قوله عزّ وجلّ: ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾ الآية

١٦٦٠- عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هذه الآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ﴾، قَالَ رَسُولُ اللهِ ﷺ: أَعُوذُ بِوَجْهِكَ، قال﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ قَالَ: أَعُوذُ بِوَجْهِكَ قال: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾، قَالَ رَسُولُ اللهِ ﷺ: هَذَا أَهْوَنُ أَوْ هَذَا أَيْسَرُ.

The Interpretation of Surah 'The Cattle'

The High Exalted said: "Say He is the All Powerful, able to send upon you chastisement, from above you or from beneath your feet." (Surah 6 verse 65)

1660. It was related that Jabir said: "When this verse was revealed: 'Say He is the All Powerful, able to send chastisement from above you...' The Messenger of God said: 'I seek refuge in Your Face.' He said: 'Or from beneath your feet.' He said; 'I seek refuge in Your Face.' 'Or confuse you in factions, and make you taste the violence of one another.' The Messenger of God said: 'This is lighter, or this is easier.' "

قوله عزّوجل: ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ﴾

١٦٦١- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سُئِلَ أَفِي «ص» سَجْدَةٌ؟ فَقَالَ: نَعَمْ. ثُمَّ تَلاَ: ﴿وَوَهَبْنَا لَهُ﴾ إلى قَوْلِهِ: ﴿فَبِهُدَاهُمُ اقْتَدِهْ﴾، ثُمَّ قَالَ: نَبِيُّكُمْ ﷺ مِمَّنْ أُمِرَ أَنْ يَقْتَدِيَ بِهِمْ.

"Those are they whom God has guided, so follow their guidance." (Surah 6 verse 90)

1661. It was related that Ibn Abbas said that he was asked if there was a prostration in Surah 'Sad'. He said: 'Yes.' Then he recited: 'And We granted him Isaac and Jacob.' Until 'follow their guidance. Then he said: 'Your Prophet is among those who

have been commanded to follow their guidance."

قوله تعالى: ﴿ وَلا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ﴾

١٦٦٢- عَنْ عَبْدِ الله رَضِيَ اللهُ عَنْهُ قَالَ: [وَرَفَعَهُ] لاَ أَحَدَ أَغْيَرُ مِنَ الله. وَلِذلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ. وَلاَ شَيْءَ أَحَبُّ إِلَيْهِ الْمَدحُ مِنَ الله وَلِذلِكَ مَدَحَ نَفْسَهُ.

"And do not approach any abomination, open or hidden." (Surah 6 verse 151)

1662. It was related that Abd Allah Ibn Mas'ud said: "There is no one more jealous than God, that is why He has forbidden abomination open or hidden. And there is nothing more liked by God than praising, and that is why He praised Himself."

سورة الأعراف

قوله تعالى: ﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ ﴾ الآية

١٦٦٣- عَنِ ابْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَمَرَ اللهُ نَبِيَّهُ ﷺ أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلاَقِ النَّاسِ.

The Interpretation of Surah 'The Heights.'

God High Exalted said: "Be pardoning, enjoin what is right and excuse the ignorant.' (Surah 7 verse 199)

1663. It was related that Abd Allah Ibn Al Zubair said: "God has commanded His Prophet to pardon the people for their misbehavior.'

سورة الأنفال

قوله تعالى: ﴿ وَقَاتِلُوهُمْ حَتَّىٰ لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾ الآية

١٦٦٤- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّهُ قِيلَ لَهُ: كَيْفَ تَرَى فِي قِتَالِ الْفِتْنَةِ؟ فَقَالَ: وَهَلْ تَدْرِي مَا الْفِتْنَةُ؟ كَانَ مُحَمَّدٌ ﷺ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ على الْمُلْكِ.

The Interpretation of Surah 'The Spoils of War'

God High Exalted said: "And fight them until there is no more persecution and the Religion prescribed is fully established." (Surah 8 verse 39)

1664. It was related that Ibn Umar said that it was said to him: "What is your opinion on fighting persecution?' He said: 'And do you know what persecution is? Mohammed was fighting the unbelievers at that time just going to them was

persecution, but it is not as you fight today for power."

سورة براءة

باب قوله تعالى:﴿ وَآخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ ﴾ الآية

١٦٦٥- عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لَنَا: أَتَانِي اللَّيْلَةَ آتِيَانِ، فَابْتَعَثَانِي فَانْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبِنِ ذَهَبٍ، وَلَبِنِ فِضَّةٍ، فَتَلَقَّانَا رِجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَاءٍ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَاءٍ، قَالاَ لَهُمْ: اذْهَبُوا فَقَعُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا، فَذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالاَ لِي: هَذِهِ جَنَّةُ عَدْنٍ، وَهَذَاكَ مَنْزِلُكَ، قَالاَ: أَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ، وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلاً صَالِحاً، وَآخَرَ سَيِّئاً تَجَاوَزَ اللهُ عَنْهُمْ.

The Interpretation of Surah 'The Repentance.'

God High Exalted said: "And others have confessed their sins, they have mixed a righteous deed with another evil. It may be that God will accept their repentance, indeed God is All Forgiving, All Merciful. (Surah 9 verse 102)

1665. It was related that Samura Ibn Jundab said that the Messenger of God said to us: "Two came to me tonight and took me to a town built of gold and silver. There we met two men who looked like handsome men from one side of their bodies, and from the other side they looked like the ugliest beings you have ever seen. The two said to the two men: 'Go and put yourselves into that river.' So they went into the river

and came to us and their ugliness had disappeared and they were most handsome. The two said: 'This is the Garden of Eden and that is your dwelling place.' Then they said: 'As for those men who were half ugly and half handsome, they were the people who mixed good deeds and bad deeds, but God forgave them'."

سورة هود

قوله تعالى: ﴿ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ﴾

١٦٦٦- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: قَالَ اللهُ عَزَّ وجَلَّ: (أَنْفِقْ عَلَيْكَ)، وَقَالَ: يَدُ اللهِ مَلأَى لاَ يَغِيضُهَا نَفَقَةٌ، سَحَّاءُ اللَّيْلَ وَالنَّهَارَ، وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ والأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ.

The Interpretation of Surah 'Hood'

"And His Throne was over the water." (Surah 11 verse 7)

1666. It was related that Abu Huraira said that the Messenger of God said: "God High Exalted said: 'Expend and I will provide for you.' " And he said: 'The Hands of God are full and not diminished by spending day and night.' He also said: 'Do you see what He has spent since He Created the Heavens and the Earth? In spite of this, what is in His Hands is not diminished, and His Throne was over the waters, and in His Hand there is a balance by which He lowers and elevates."

قوله تعالى: ﴿وكذلك أخذُ ربك إذا أخذ القرى﴾ الآية

١٦٦٧- عَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: إنَّ الله لَيُملي للظَّالِمِ حَتَّى إذَا أَخَذَهُ لَمْ يُفْلِتْهُ، قَالَ: ثُمَّ قَرَأَ: ﴿وكذلك أخذُ ربك إذا أخذ القُرَى وهي ظالمةٌ إنّ أخذه أليمٌ شديدٌ﴾ .

God High Exalted said: "And such is the chastisement of your Lord, when He chastises the towns that were transgressing, surely His chastisement is painful severe." (Surah 11 verse 102)

1667. It was related that Abu Musa said that the Messenger of God said: "Surely God respites the oppressor until He when He seizes him, He never releases him." Then he recited: 'And such is the chastisement of your Lord, when He chastises the towns that were transgressing, surely His chastisement is painful severe.' "

سورة الحِجْر

قوله تعالى: ﴿إلاَّ من استرق السَّمْعَ﴾ الآية

١٦٦٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: إذَا قَضَى اللهُ الأَمْرَ فِي السَّمَاءِ، ضَرَبَتِ الْمَلائِكَةُ بِأَجْنِحَتِهَا خُضْعَاناً لِقَوْلِه، كالسِّلْسِلَةِ عَلَى صَفْوَانٍ، فَإِذَا فُزِّعَ عَنْ قُلُوبِهِمْ، قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: لِلَّذِي قَالَ: الحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَسْمَعُهُ مُسْتَرِقُو السَّمْعِ، وَمُسْتَرِقُو السَّمْعِ هكَذَا وَاحِدٌ فَوْقَ آخَرَ، فَرُبَّمَا أَدْرَكَ الشِّهَابُ الْمُسْتَمِع

قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَيُحرِقَهُ، وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِى يَلِيهِ، إِلَى الَّذِى هُوَ أَسْفَلَ مِنْهُ، حَتَّى يَلْقُوهَا إِلَى الأَرْضِ، فَتُلْقَى عَلَى فَمِ السَّاحِرِ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا يَكُونُ كَذَا فَوَجَدْنَاهُ حَقًّا، لِلْكَلِمَةِ الَّتِى سُمِعَتْ مِنَ السَّمَاءِ.

The Interpretation of Surah 'The Rock' (Al Hijr)

God High Exalted said: "And the Satan who eavesdrops upon them is pursued by a manifest flame." (Surah 15 verse 18)

1668. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When God ordains a matter in Heaven the angels beat their wings in obedience to His Words, which sounds like chains being dragged over rocks." "When fear is banished from their hearts, they will say: 'What was that your Lord said?' They say to the one who asked: 'The truth, and He is the Most High the Great.' Then those who eavesdrop will hear God's Words: 'Those who eavesdrop stand one over the other like this.' A flame may overtake them and burn the eavesdropper before conveying the news to one below him, or it may not overtake him until he has conveyed it to the one after him and to the one below him, until he casts it to the ground. Then it is cast in the mouth of the soothsayer who will add to it one hundred lies. Those who believe him will say: 'Did he not tell us so and so on that day that so and so would happen and we found it to be true?' This is due to the word which was heard in Heaven."

سورة النحل

قوله تعالى: ﴿ وَمنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ ﴾

١٦٦٩- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو: أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ، وَأَرْذَلِ الْعُمُرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

The Interpretation of Surah 'The Bee.'

God High Exalted said: "And some of you will be left until abject old age." (Surah 16 verse 70)

1669. It was related that Anas Ibn Malik said that the Messenger of God used to pray: "I seek refuge in you from niggardliness, laziness, from abject old age, from the chastisement of the grave and the trials of the False Messiah, and from the trails of life and death."

سورة الإسراء

قوله تعالى: ﴿ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴾

١٦٧٠- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً، ثُمَّ قَالَ: أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ؟ يَجْمَعُ اللهُ الأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ يُسْمِعُهُمُ الدَّاعِي،

وَيَنْفُذُهُمُ الْبَصَرُ، وَتَدْنُو الشَّمْسُ، فَيَبْلُغَ النَّاسَ مِنَ الغَمِّ وَالْكَرْبِ مَا لاَ يُطِيقُونَ وَلاَ يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلاَ تَرَوْنَ مَا قَدْ بَلَغَكُمْ؟ أَلاَ تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلاَمُ، فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللهُ بِيَدِهِ وَنَفَخَ فِيهِ، أَلاَ تَرَى إِلَى مَا قَدْ بَلَغَنَا، فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحاً، فَيَقُولُونَ: يَا نُوحُ، إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الأَرْضِ، وَقَدْ سَمَّاكَ اللهُ عَبْداً شَكُوراً، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ، فَيَقُولُ: إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَباً لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، إِذْهَبُوا إِلى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللهِ وَخَلِيلُهُ مِنْ أَهْلِ الأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى ما نَحْنُ فِيهِ، فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَباً لم يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي كُنْتُ كَذَبْتُ ثَلاَثَ كَذَبَاتٍ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَامُوسَى أَنْتَ رَسُولُ اللهِ، فَضَّلَكَ اللهُ بِرِسَالَتِهِ وَبِكَلاَمِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ، فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْساً لَمْ أُومَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلى عِيسَى فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ صَبِيّاً، أَشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيهِ، فَيَقُولُ عِيسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًال لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ قَطُّ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْباً، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ، فَيَأْتُونَ مُحَمَّداً ﷺ فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللهِ، وَخَاتَمُ الأَنْبِيَاءِ،

وَقَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلاَ تَرَى إِلَى مَا نَحْنُ فِيـــهِ؟ فَأَنْطَلِقُ فَآتِي تَحْتَ الْعَرْشِ فَأَقَعُ سَاجِداً لِرَبِّي عَزَّ وَجَلَّ، ثُمَّ يَفْتَحُ اللهُ عَلَيَّ مِنْ مَحَامِدِهِ، وَحُسْنِ الـــثَّنَـــاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَـــهْ، وَاشْفَعْ تُشَفَّعْ، فَأَرْفَعُ رَأْسِي، فَأَقُولُ: أُمَّتِي يَارَبِّ، أُمَّتِي يَارَبِّ، أُمَّتِي يَا رَبِّ، فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لاَ حِسَابَ عَلَيْهِم مِنَ الْبَابِ الأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيـــمَا سِوَى ذَلِكَ مِنَ الأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ، كَمَا بَيْنَ مَكَّةَ وَحِمْيَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى.

The Interpretation of the Surah 'The Children of Israel' (Al Isra')

God High Exalted said: "Offspring We bore in the Ark with Noah, indeed he was a most grateful servant."

(Surah 17 verse 3)

1670. It was related that Abu Huraira said: "Meat was brought to the Messenger of God, and he was offered the shoulder as he favoured it. He took a bite from it then said: 'I am foremost of the people on the Day of Judgment, and do you know why? God will assemble all the people from the first to the last generation in one place, so that they will hear the herald and all of them will be seen. The sun will come closer so that the people will suffer such distress and grief that they will not be able to bear it or stand. Then they will say: 'Do you see what state you are in? Will you not see who can intercede for us with your Lord?' Some people will say to the others.' Go see

Adam.' Then they will go to Adam, peace be upon him, and say: 'You are the father of the human race, God created you with His Hands and blew into your from His spirit and commanded the angel to prostrate for you, so please intercede for us with your Lord. Do you see what we are in? Do you see what stage we have reached? Adam will say: 'My Lord is angry today as He has never been before, nor will be again. He forbade me from the Tree, then I disobeyed Him, Myself! Myself! Myself! So go to someone other than me. Go to Noah.' Then they will go to Noah and say: 'O Noah, you are the first of the Messengers to the people of the earth, and God called you a grateful servant, please intercede for us with your Lord. Do you see what we are in?' Then he will say: 'My Lord is angry today as He has never been before, nor will be again. I was given the right to ask for one favour and I made it against my own nation. Myself! Myself! Myself! Go to someone other than me, go to Abraham.' Then they will go to Abraham and say: 'O Abraham! You are the Prophet of God and His Friend of the people on earth, so please intercede for us with your Lord. Do you see what we are in?' Then he will say: 'My Lord is angry today as He has never been before, nor will be again. I have lied three times - the narrator mentioned them - Myself! Myself! Go to someone other than me, go to Moses. So they will go to Moses and say: 'You are the Messenger of God, God has favoured you for His Message and by speaking to you above all people. So please intercede for us with your Lord. Do you see what we are in.' So he will say: 'My Lord is angry today as He has never been before, nor will be again. I killed a soul I was not commanded to kill. Myself! Myself! Myself! Go to

someone other than me, go to Jesus. So they will go to Jesus and say: 'O Jesus! You are the Messenger of God, His Word which He cast upon Mary and you are a spirit from Him, you spoke to the people in infancy in the cradle. So please intercede for us with your Lord. Do you see what we are in. So Jesus will say 'My Lord is angry today as He has never been before, nor will be again. - he did not mention any sin - Myself! Myself! Go to someone other than me, go to Mohammed. So they will come to Mohammed and say: 'O Mohammed! You are the Messenger of God, you are the Seal of the Prophets (peace be upon them) and God has forgiven you your former and latter sins. Please intercede for us with your Lord. Do you see what we are in. So I will go beneath the Throne of God and fall prostrating to my Lord, High Exalted, and then God will guide me to such praises and exaltation to Him as He has never guided anyone before. Then it will be said: 'O Mohammed, raise your head. Ask and you will be granted. Intercede and you will be accepted. So I will raise my head and say: 'O my Lord! My nation, O my Lord, my nation.' It will be said: 'O Mohammed, enter those from among your nation who have no accounts, through the right gate of the gates of Paradise. And they will share with the people the other gates.' Then he said: 'By the One in Whose Hands is my soul, the distance between each gate of Paradise is as the distance between Makkah and Himyiar or as the distance between Makkah and Busrah'."

قوله تعالى: ﴿ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴾

١٦٧١- عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُثاً، كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّهَا يَقُولُونَ: يَا فُلاَنُ اشْفَعْ، يَا فُلاَنُ اشْفَعْ، حَتَّى تَنْتَهِيَ الشَّفَاعَةُ إِلَى النَّبِيِّ ﷺ فَذلِكَ يَوْمَ يَبْعَثُهُ اللهُ الْمَقَامَ الْمَحْمُودَ.

God High Exalted said: "So that your Lord may award you the chosen position." (Surah 17 verse 79)

1671. It was related that Ibn Umar said: "The people on the Day of Judgment will fall upon their knees and every nation will follow their prophet and they will say: 'O so and so, intercede, O so and so intercede! Until the intercession will end at the Prophet (Prayers & peace be upon him) and that will be the Day when God will award him the chosen position."

قوله تعالى: ﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا ﴾

١٦٧٢- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُخْتَفٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَهُ الْمُشْرِكُونَ، سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ ﴾ أَيْ بِقِرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ ﴿ وَلَا تُخَافِتْ بِهَا ﴾ عَنْ أَصْحَابِكَ فَلاَ تُسْمِعُهُمْ، ﴿ وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً ﴾.

"And do not be loud in your prayer, not be silent therein." (Surah 17 verse 110)

1672. It was related that Ibn Abbas said concerning the saying of God High Exalted: "And do not be loud in your prayer..." He said : 'This was revealed when the Prophet (Prayers & peace be upon him) was hiding in Makkah, when he used to pray with his companions he raised his voice in recitation of the Qur'an, so when the unbelievers heard him they insulted the Qur'an and the One Who revealed it and the one who came with it. So God High Exalted, said to His Prophet: 'Do not be loud in your prayer.' Meaning 'your recitation.' Or the unbelievers may hear it and insult it. 'Nor be silent therein.' Or your companions would not hear it. 'But seek a way between.' "

سورة الكهف

قوله تعالى: ﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ﴾ الآية

١٦٧٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: يُؤْتَى بِالرَّجُلِ الْعَظِيمِ السَّمِينِ يَوْمَ الْقِيَامَةِ، لاَ يَزِنُ عِنْدَ اللهِ جَنَاحَ بَعُوضَةٍ، وَقَالَ اقْرَؤُوا إِنْ شِئْتُمْ: ﴿فَلا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

The Interpretation of Surah 'The Cave'

God High Exalted said: "Those are they disbelieve in the Revelations of their Lord, and in their having to face Him, their works have failed." (Surah 18 verse 105.)

1673. It was related that Abu Huraira said that the Messenger of God said: "On the Day of Judgment the huge fat man will weigh in the Sight of God the weight of a wing of a mosquito.' And he said: 'Read if you please on the Day of Judgment: "On the Day of Resurrection We shall not assign to them any weight."

سورة مريم

قوله تعالى: ﴿وأَنذِرْهُمْ يومَ الْحَسْرَةِ﴾ الآية

١٦٧٤- عَنْ أَبِى سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيُنَادِى مُنَادٍ: يَا أَهْلَ الجَنَّةِ فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، ثُمَّ يُنَادِى يَا أَهْلَ النَّارِ، فَيَشْرَئِبُّونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَآهُ، فَيُذْبَحُ، ثُمَّ يَقُولُ: يَا أَهْلَ الجَنَّةِ خُلُودٌ فَلاَ مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلاَ مَوْتَ، ثُمَّ قَرَأَ: ﴿وَأَنذِرْهُمْ يومَ الْحَسْرَةِ إِذْ قُضِىَ الأَمْرُ وَهُمْ فِى غَفْلَةٍ﴾ وَهَؤُلاَءِ فِى غَفْلَةِ أَهْلِ الدُّنْيَا وَهُمْ لاَ يُؤْمِنُونَ.

The Interpretation of Surah 'Maryam'

"And warn them on the Day of Sorrow." (Surah 19 verse 39)

1674. It was related that Abu Sa'id al Khudri said that the Messenger of God said: "Death will be brought out in the form of a black and white ram. Then a herald will call: 'O people of Paradise!' At that they will stretch their necks and look intently. The herald will say: 'Do you know this?' They will say: 'Yes, it is Death.' By that time they all will have seen it. Then it will be said: 'O people of Hell! They will stretch their necks and look intently. The herald will say: 'Do you know this?' They will say: 'Yes, it is Death.' And by that time they all will have seen it. Then the ram will be slaughtered and the herald will say: 'O people of Paradise! Eternity for you and no death, O people of Hell Eternity for you and no death.' Then the Prophet (Prayers & peace be upon him) recited: 'And warn them of the Day of Sorrow, when the matter is determined, while they are heedless and they do not believe.' (Surah 19 verse 39)

سورة النور

قوله تعالى: ﴿ وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلاَّ أَنفُسُهُمْ ﴾

١٦٧٥- عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ، أَنَّ عُوَيْمِراً أَتَى عَاصِمَ بْنَ عَدِيّ، وَكَانَ سَيِّدَ بَنِي عَجْلاَنَ، فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ؟ سَلْ لِي رَسُولَ اللهِ ﷺ عَنْ ذلِكَ، فَأَتَى عَاصِمٌ النَّبِيَّ ﷺ فَقَالَ: يَا

رَسُولَ اللهِ، فَكَرِهَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ وَعَابَهَا، فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَرِهَ الْمَسَائِلَ وَعَابَهَا، قَالَ عُوَيْمِرٌ: وَاللهِ لاَ أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللهِ رَجُلٌ وَجَدَ مَعَ امْرَأَتِهِ رَجُلاً أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَصْنَعُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: قَدْ أَنْزَلَ اللهُ الْقُرْآنَ فِيكَ وَفِي صَاحِبَتِكَ، فَأَمَرَهُمَا رَسُولُ اللهِ ﷺ بِالْمُلاَعَنَةِ بِمَا سَمَّى اللهُ فِي كِتَابِهِ فَلاَعَنَهَا، ثُمَّ قَالَ: يَارَسُولَ اللهِ إِنْ حَبَسْتُهَا فَقَدْ ظَلَمْتُهَا فَطَلَّقَهَا، فَكَانَتْ سُنَّةً لِمَنْ كَانَ بَعْدَهُمَا فِي الْمُتَلاَعِنَيْنِ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: انْظُرُوا فَإِنْ جَاءَتْ بِهِ أَسْحَمَ أَدْعَجَ الْعَيْنَيْنِ، عَظِيمَ الأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ، فَلاَ أَحْسَبُ عُوَيْمِراً إِلاَّ قَدْ صَدَقَ عَلَيْهَا، وَإِنْ جَاءَتْ بِهِ أُحَيْمِرَ كَأَنَّهُ وَحَرَةٌ فَلاَ أَحْسَبُ عُوَيْمِراً إِلاَّ قَدْ كَذَبَ عَلَيْهَا، فَجَاءَتْ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ رَسُولُ اللهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكَانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ.

The Interpretation of Surah 'The Light'

God High Exalted said: "And those who accuse their own spouses, and have no witnesses except themselves, the testimony of one of them is that he shall swear by God four times that he is truthful." (Surah 24 verse 6)

1675. It was related that Sahl Ibn Sa'd said that Uwaimir came to Asim Ibn Adi the leader of Bani Ajlan and said: "What would you say of a man who found his wife with another man, should he kill him then you would kill him for that, or what should he do? Ask the Messenger of God for me about it." Asim went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! But the Messenger of God disliked the question.' Then Uwaimir asked him and he said: 'The Messenger of God disliked the question and criticised it.' Uwaimir said: 'By God I will not give up until I ask the

Messenger of God about it.' Then Uwaimir went to the Messenger of God and said: 'O Messenger of God, What would you say of a man who found his wife with another man, should he kill him then you would kill him for that, or what should he do?' So the Messenger of God said: 'God has revealed in the Qur'an concerning you and your wife. So the Messenger of God ordered them to swear an oath of infidelity according to that which God has set out in His Book, so he swore then said: 'O Messenger of God! If I keep her I would be unfair to her.' So her divorced her and it became a tradition for those who came after them in such cases to swear oaths of infidelity. Then the Messenger of God said: 'Watch for her, if she delivers a black child with deep large black eyes big hips and big legs, then I would consider that Uwaimir has said nothing but the truth, and if she delivers a red child which looks short red, then I would consider that Uwaimir said nothing but lies." Then she delivered a child looking like the description the Messenger of God gave when he thought that Uwaimir said nothing but he truth. So he was named after his mother."

قوله تعالى:﴿ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَادَاتٍ ﴾ الآية

١٦٧٦- عَنِ ابْنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا أَنَّ هِلاَلَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: الْبَيِّنَةَ أَوْ حَدٌّ فِي ظَهْرِكَ، قَالَ: فَقَالَ: يَا رَسُولَ الله إِذَا رَأَى أَحَدُنَا عَلَى امْرَأَتِهِ رَجُلاً، يَنْطَلِقُ يَلْتَمِسُ الْبَيِّنَةَ؟ فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: الْبَيِّنَةَ وَإِلاَّ حَدٌّ فِي ظَهْرِكِ. فَقَالَ هِلاَلٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ وَلَيُنْزِلَنَّ

الله مَا يُبْرِىءُ ظَهْرِى مِنَ الحَدِّ، فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْه، ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ حَتَّى بَلَغَ ﴿إِن كَانَ مِنَ الصَّادِقِينَ﴾. فَانْصَرَفَ النَّبِىُّ ﷺ فَأَرْسَلَ إِلَيْهَا فَجَاءَ هِلاَلٌ فَشَهِدَ، وَالنَّبِىُّ ﷺ يَقُولُ: إِنَّ الله يَعْلَمُ إِنَّ أَحَدَكُمَا لَكَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ، ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا كَانَتْ عِنْدَ الخَامِسَةِ وَقَّفُوهَا وَقَالُوا: إِنَّهَا مُوجِبَةٌ، قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ، حَتَّى ظَنَنَّا أَنَّهَا تَرْجِعُ، ثُمَّ قَالَتْ: لا أَفْضَحُ قَوْمِى سَائِرَ الْيَوْمِ، فَمَضَتْ، فَقَالَ النَّبِىُّ ﷺ: أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِغَ الأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ سَحْمَاءَ، فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِىُّ ﷺ: لَوْلاَ مَا مَضَى مِنْ كِتَابِ الله تَعَالَى لَكَانَ لِى وَلَهَا شَأْنٌ.

"And it shall avert the punishment from her if she testifies four times by God that he is telling a lie." (Surah 24 verse 8)

1676. It was related that Ibn Abbas said that Hilal Ibn Umaiya accused his wife of adultery with Sharik Ibn Sahma'a in the presence of the Prophet (Prayers & peace be upon him). So the Prophet (Prayers & peace be upon him) said: 'Either you have proof or your back.' So he said: 'O Messenger of God! If one of us sees a man on top of his wife, would he go to look for evidence?' So the Prophet (Prayers & peace be upon him) said repeatedly: 'Either you have proof or your back.' So Hilal said: 'By the One Who has sent you with the Truth, I am truthful and God will reveal to you that which will save my back from whipping.' Then Gabriel came with a revelation: 'And those who accuse their own spouses' - and he read until - 'he is truthful.' The Prophet (Prayers & peace be upon him) sent for her and Hilal came and swore the oath of infi-

delity. While the Prophet (Prayers & peace be upon him) was saying: 'God knows well that one of you is lying, so does any one of you repent?' Then she stood up and swore the oath of infidelity until she reached the fifth oath, the people stopped her and said: 'It will certainly bring God's curse upon you if you are guilty.' Ibn Abbas said: 'She hesitated and slowed until we thought she would retract. Then she said: 'I will not disgrace my people forever.' And she continued the oaths. So the Prophet (Prayers & peace be upon him) said: 'Watch for her, if she delivers a black eyed child with big hips and fat legs then Sharik Ibn Sahma' is the father.' So she delivered such a child. Then the Prophet (Prayers & peace be upon him) said: 'Had it not been for what has been ordained in the Book of God, I would have punished her.'

سورة الفرقان

قوله تعالى: ﴿ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ ﴾

١٦٧٧- عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلا قَالَ: يَا نَبِيَّ اللهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: أَلَيْسَ الَّذِى أَمْشَاهُ عَلَى الرِّجْلَيْنِ فِى الدُّنْيَا قَادِراً عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ.

The Interpretation of Surah 'The Criterion'

"Those who shall be driven upon their faces to Hell, shall be worse in plight, and further astray from the way."

(Surah 25 verse 34)

1677. It was related that Anas Ibn Malik said that a man said: "O Prophet of God how will the unbeliever be driven upon his face on the Day of Judgment?" He said: "Is not the One Who made him able to walk on two legs in the life of this world, able to make him be driven on his face on the Day of Judgment?'

سورة الروم

قوله تعالى: ﴿الٓمٓ غُلِبَتِ الرُّومُ﴾

١٦٧٨- عَنِ ابْنِ مَسْعُودٍ رَضِيَ الله عَنْهُ، وَقَدْ بَلَغَهُ أَنَّ رَجُلاً يُحَدِّثُ فِي كِنْدَةَ، فَقَالَ: يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِم، وَيَأْخُذُ الْمُؤْمِنَ كَهَيْئَةِ الزُّكَامِ، وَكَانَ ابن مَسْعُودٍ حِينَ بَلَغَهُ مُتَّكِئاً، فَغَضِبَ فَجَلَسَ، فَقَالَ: مَنْ عَلِمَ فَلْيَقُلْ، وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ يَقُولَ لِمَا لاَ يَعْلَمُ لاَ أَعْلَمُ، فَإِنَّ اللهَ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ وَإِنَّ قُرَيْشًا أَبْطَأُوا عَنِ الإِسْلاَمِ فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ، فَأَخَذَتْهُمْ سَنَةٌ حَتَّى هَلَكُوا فِيهَا، وَأَكَلُوا الْمَيْتَةَ وَالْعِظَامَ، وَيَرَى الرَّجُلُ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ كَهَيْئَةِ الدُّخَانِ، فَجَاءَهُ أَبُو سُفْيَانَ، فَقَالَ: يَا مُحَمَّدُ جِئْتَ تَأْمُرُنَا بِصِلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا، فَادْعُ الله فَقَرَأَ: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إِلَى قَوْلِهِ ﴿عَائِدُونَ﴾

أَفَيُكْشَفُ عَنْهُمْ عَذَابُ الآخِرَةِ إِذَا جَاءَ، ثُمَّ عَادُوا إِلَى كُفْرِهِمْ، فَذلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ﴾. يَوْمَ بَدْرٍ، وَلِزَاماً يَوْمَ بَدْرٍ.

The Interpretation of Surah 'The Romans'

1678. It was related that Masruq said: "A man was delivering a speech at Kinda and he said: 'On the Day of Resurrection a smoke will come and take away the hearing and sight of the hypocrites. The believers will only suffer from its chill. So we were terrified and I went to Ibn Mas'ud while he was reclining and he became angry, so he sat up and said: 'The one who knows something can say it, but if he does not know he should say: 'God knows best,' for it is a part of knowledge that you say to that which you do not know: 'I do not know.' As God has said to His Prophet: 'Say: 'I ask of you no reward of it, nor am I an imposter.' The Quraish were slow to embrace Islam so the Prophet (Prayers & peace be upon him) prayed against them and said: 'O God! Help me against them with seven years of famine like the seven of Joseph.' So they were seized with just one year until they were ruined, to the point that they ate the dead and the bones, and the man used to see what is in between the sky and the earth as smoke. Then Abu Sufyan came to him and said: 'O Mohammed! You came enjoining us to keep the womb relations and this your people have been ruined, so pray to God to relieve them.' So he recited: 'So wait for the Day when the sky shall bring an evident smoke' - to -'truly you will revert to your ways.' So would it relieve them from the punishment of the Hereafter when it comes, then they return to their disbelief. This means

the saying of God High Exalted : 'On the day when We shall strike with the greatest power.' This is the day of Badr. 'You will surely see the certain punishment.' This means the day of Badr. "Alif, Lam, Mim, the Romans have been defeated'- to - 'they will conquer." And that was for the Romans.

سورة السجدة

قوله تعالى: ﴿فلا تعلم نفس مّا أُخفي لهم من قُرّة أعين﴾

١٦٧٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللهُ عَزَّ وَجَلَّ: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ، وَلاَ أُذُنٌ سَمِعَتْ، وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا بَلْهَ مَا أُطْلِعْتُمْ عَلَيْهِ، ثُمَّ قَرَأَ: ﴿فلا تعلمُ نفسٌ مّا أُخفيَ لهم مّن قُرّةِ أعينٍ جزاءً بما كانوا يعملون﴾.

The Interpretation of Surah 'The Prostration'

"No soul knows what joys of the eyes have been kept hidden for them as reward for their deeds." (Surah 32 verse 17)

1679. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God said: 'I have prepared for My pious worshippers such things as no eye has ever seen, nor ear has heard of, nor has any human being ever thought of.' All that is reserved, besides that, which you have seen is nothing.' Then he recited: 'No soul knows what joys of the eye have been kept hidden for them as reward for their deeds.'

سورة الأحزاب

قوله تعالى: ﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ﴾

١٦٨٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللهِ ﷺ وَأَقُولُ: أَتَهَبُ المَرْأَةُ نَفْسَهَا! فَلَمَّا أَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾ قُلْتُ: مَا أُرَى رَبَّكَ إِلاَّ يُسَارِعُ فِي هَوَاكَ.

The Interpretation of Surah 'The Parties'

"You may put off any of them as you please, and you receive any of them who you please, and if you seek any whom you had set aside, there is no blame on you." (Surah 33 verse 51)

1680. It was related that Aisha said: "I look to feel jealous from those who granted themselves to the Messenger of God, and I used to wonder how can a woman grant herself?" So when God Almighty revealed: 'You may put off any of them as you please and you may receive any of them who you, and if you receive any whom you had set aside there is no blame on you.' I said: 'I see your Lord is hurrying to fulfil your desire .'

١٦٨١ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَسْتَأْذِنُ فِي يَوْمِ المَرْأَةِ مِنَّا، بَعْدَ أَنْ أُنْزِلَتْ هَذِهِ الآيَةُ: ﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ﴾ الآيَةَ، فَكُنْتُ أَقُولُ لَهُ: إِنْ كَانَ ذَلِكَ إِلَيَّ، فَإِنِّي لاَ أُرِيدُ يَا رَسُولَ اللهِ أَنْ أُوثِرَ عَلَيْكَ أَحَدًا.

1681. It was related that Aisha said that the Messenger of God used to take permission from the wife whose day is was, after this verse was revealed: : 'You may put off any of them as you please and you may receive any of them who you, and if you receive any whom you had set aside there is no blame on you.' I said to her: 'What did you say?' She said: 'I used to say to him: 'If it was for me, O Messenger of God, I would not permit your favour to another."

"Do not enter the Prophet (Prayers & peace be upon him)'s houses, unless you have been invited for a meal, not staying in wait for the meal time, but if you are invited, then enter, and when you have had the meal. Leave promptly, not lingering to engage in familiar talk, for such behaviour is an annoyance to the Prophet (Prayers & peace be upon him), and he is shy of saying anything to you, but God does not hold back from the Truth. And when you ask his wives for something, ask them from behind a curtain, that is more pure for your hearts and their hearts. And it is not for you to annoy the Messenger of God, not is it permissible for you to marry his wives after him ever; surely this, in the Sight of God, is a grievous thing." (Surah 33 verse 53)

١٦٨٢ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: خَرَجَتْ سَوْدَةُ بَعْدَ مَا ضُرِبَ الْحِجَابُ لِحَاجَتِهَا، وَكَانَتْ امْرَأَةً جَسِيمَةً لاَ تَخْفَى عَلَى مَنْ يَعْرِفُهَا، فَرَآهَا عُمَرُ بْنُ الخَطَّابِ فَقَالَ: يَا سَوْدَةُ أَمَا وَاللهِ مَا تَخْفَيْنَ عَلَيْنَا، فَانْظُرِى كَيْفَ تَخْرُجِينَ، قَالَتْ: فَانْكَفَأَتْ رَاجِعَةً وَرَسُولُ اللهِ ﷺ فِى بَيْتِى، وَإِنَّهُ لَيَتَعَشَّى وَفِى يَدِهِ عَرْقٌ، فَدَخَلَتْ فَقَالَتْ: يَا رَسُولَ اللهِ إِنِّى خَرَجْتُ لِبَعْضِ حَاجَتِى فَقَالَ لِى عُمَرُ: كَذَا وَكَذَا، قَالَتْ: فَأَوْحَى اللهُ إِلَيْهِ، ثُمَّ رَفَعَ عَنْهُ وَإِنَّ الْعَرْقَ فِى يَدِهِ، مَا وَضَعَهُ، فَقَالَ: إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِحَاجَتِكُنَّ.

1682. It was related that Aisha said: "Sauda went to answer the call of nature after the veil was made obligatory. She was a large fat lady and everyone who knew her before could recognise her. So Umar Ibn Al Khattab saw her and said: 'O Sauda! By God, you cannot hide yourself from us, so think of a way by which you should not be recognised by us when you go out. Sauda returned while the Messenger of God was in my house taking his supper and a bone of meat was in his hand. She entered and said: 'O Messenger of God! I went to answer the call of nature and Umar said so and so to me." Then God inspired him and when that state was over, the bone was still in his hand and he said: 'You women have been permitted to go out for your needs'."

"Whether you reveal a thing or conceal it, truly God has knowledge of all things. * There is no blame on them if they appear before their fathers, their sons, their brothers, their brother's sons, their sister's sons, or their women, and the women whom their right hands possess. And fear God. Surely God is a Witness over all things." (Surah 33 verse 54-55)

١٦٨٣ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ: اسْتَأْذَنَ عَلَيَّ أَفْلَحُ أَخُو أَبِى الْقُعَيْسِ بَعْدَمَا أُنْزِلَ الْحِجَابُ فَقُلْتُ: لاَ آذَنُ لَهُ حَتَّى أَسْتَأْذِنَ فِيهِ النَّبِىَّ ﷺ فَإِنَّ أَخَاهُ أَبَا الْقُعَيْسِ لَيْس هُوَ أَرْضَعَنِى وَلَـكِنْ أَرْضَعَتْنِى امْرَأَةُ أَبِى الْقُعَيْسِ، فَدَخَلَ عَلَيَّ النَّبِىُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللهِ إِنَّ أَفْلَحَ أخـا أَبِى الْقُعَيْسِ أَسْتَأْذَنَ عَلَيَّ فَأَبَيْتُ أَنْ آذَنَ لَهُ حَتَّى أَسْتَأْذِنَكَ، فَقَالَ رَسُولُ اللهِ ﷺ: وَمَا مَنَعَكِ أَنْ تَأْذَنِينَ عَمَّكِ؟ قُلْتُ: يَا رَسُولَ اللهِ إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِى، وَلَكِنْ أَرْضَعَتْنِى امْرَأَةُ أَبِى الْقُعَيْسِ، فَقَالَ: ائْذَنِى لَهُ فَإِنَّهُ عَمُّكِ تَرِبَتْ يَمِينُكِ.

1683. It was related that Aisha said: "Ali Aflah the brother of Abu Al Qu'ais sought permission to visit me after the verse of the

veil was revealed, I said: 'I will not permit him until I take the permission of the Prophet (Prayers & peace be upon him) concerning him because his brother Abu Al Qu'ais is not the one who nursed me but the one who nursed me was the wife of Abu Al Qu'ais. So when the Prophet (Prayers & peace be upon him) came I said: 'O Messenger of God, Aflah, the brother of Abu Al Qu'ais sought permission to visit me, I refused to permit him until I sought your permission.' So the Prophet (Prayers & peace be upon him) said: 'What stopped you to allow your uncle?' I said: 'O Messenger of God! The man was not the one who nursed me, but the wife of Abu Al Qu'ais is the one who nursed me.' He said: 'Allow him, for he is your uncle. May your right hand prosper'."

"God and His angels send blessing on the Prophet (Prayers & peace be upon him), O you who believe you should also ask and send blessings and peace upon him." (Surah 33 verse 56)

١٦٨٤ - عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللهِ أَمَّا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَاهُ فَكَيْفَ الصَّلَاةُ؟ قالَ: قُولُوا: اللَّهُمَّ صَلِّ على مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيم، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كما بَارَكْتَ على آلِ إِبْرَاهِيم إِنَّكَ حَمِيدٌ مَجِيدٌ.

1684. It was related that Ka'b Ibn Ujra said that it was said: "O Messenger of God! As for the peace upon you, we have known it, then how is the praise?" He said: 'Say: 'O God pray upon Mohammed, and upon the family of Mohammed, as You blessed the family of Abraham, You are the All Worthy of Praise, the Most Glorious'."

١٦٨٥ - عَنْ أَبِي سَعِيـــد الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قـــالَ: قُلْنَا: يَا رَسُولَ الله، هذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قـالَ: قُولُوا اللَّهُمَّ صَلِّ على مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كمـا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيـــمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكـــتَ عَلَى إِبْرَاهِيمَ.

1685. It was related that Abu Sa'id Al Khudri said: "We have said: 'O Messenger of God! This greeting we know, then how do we pray upon you?' He said 'Say: 'O God pray upon Mohammed, Your servant and Messenger as You prayed upon the family of Abraham, bless Mohammed and the family of Mohammed, as You blessed Abraham'."

قوله عز وجل ﴿لا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ﴾

١٦٨٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قـالَ: قـــالَ رَسُولُ الله ﷺ: إِنَّ مُوسَى كَانَ رَجُلاً حَيِيًّا.

"Do not be as those who annoyed Moses." (Surah 33 verse 69)

1686. It was related that Abu Huraira said that the Messenger of God said: "Moses was a shy man, and this is the saying of God High Exalted: 'O you who believe do not be as those annoyed Moses, then God freed him of what they said of him, and he was highly honoured with God'."

سورة سبأ

قوله تعالى: ﴿إِنْ هُوَ إِلاَّ نَذِيرٌ لَكُم بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

١٦٨٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفَا ذَاتَ يَوْمٍ فَقَالَ: يَاصَبَاحَاهْ، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، قَالُوا: مَا لَكَ؟ قَالَ: أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي؟ قَالُوا: بَلَى، قَالَ: فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ أَلِهَذَا جَمَعْتَنَا، فَأَنْزَلَ اللهُ تَعَالَى: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾.

The Interpretation of Surah 'Sheba'

"He is only a Warner to you, before the coming of a severe chastisement." (Surah 34 verse 46)

1687. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) ascended Safa one day and called to Quraish. So the Quraish assembled for him and said: 'What is the matter?' He said: 'If I told you an enemy will attack you in the morning or in the evening, would you believe me?' They said: 'Yes.' He said: 'I am only a Warner to you before the coming of a severe chastisement.' Abu Lahab said: 'May you perish! You gathered us for that?' So God revealed: 'Perished are the hands of Abu Lahab, doomed is he.' "

سورة الزمر

قوله تعالى: ﴿يا عبادىَ الَّذينَ أسْرَفُوا علَىٰ أنفسِهِمْ﴾ الآية

١٦٨٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ نَاسًا مِنْ أهْلِ الشِّرْكِ كَانُوا قَدْ قَتَلُوا وَأكْثَرُوا، وَزَنَوْا وأكْثَرُوا، فَأتَوْا مُحَمَّدًا ﷺ فَقَالُوا: إنَّ الَّذى تَقُولُ وتَدْعُو إلَيْه لَحَسَنٌ، لَوْ تُخْبِرُونَا أنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَنَزَلَ: ﴿والَّذينَ لا يَدْعُونَ مَعَ اللهِ إلهًا آخرَ﴾ الآيَةَ، وَنَزَلَ ﴿قُلْ يا عِبادىَ الَّذينَ أسْرَفُوا علَىٰ أنفسِهِمْ لا تَقْنَطُوا من رَّحْمَةِ اللهِ﴾.

The Interpretation of Surah 'The Companies'

"O My servants who have transgressed against their own souls, do not despair of God's Mercy, surely God forgives all sins, surely He is the All Forgiving, the Most Merciful."

(Surah 39 verse 53)

1688. It was related that Ibn Abbas said: "There were some unbelievers who had committed murder and adultery a great deal, they came to Mohammed and said: 'What you are saying and inviting to is good, but can you tell us what we can do to have our past sins blotted out?' So the following verse was revealed: 'And they do not invoke with God any other god, nor kill any soul God has forbidden except by right, nor commit adultery.' And it was also revealed: 'O My servants who have transgressed against their own souls, do not despair of God's Mercy...'

قوله تعالى: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

١٦٨٩ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ حَبْرٌ مِنَ الأَحْبَارِ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا مُحَمَّدُ إِنَّا نَجِدُ أَنَّ اللهَ يَجْعَلُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الخَلائِقِ عَلَى إِصْبَعٍ، فَيَقُولُ: أَنَا الْمَلِكُ، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لِقَوْلِ الحَبْرِ، ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

"And they esteem not to God His due esteem."

(Surah 39 verse 67)

1689. It was related that Abd Allah Ibn Mas'ud said: "A Rabbi once came to the Messenger of God and said: 'O Mohammed! We find that God will put all the heavens on a finger and all the earths on a finger, and all the trees on a finger, and the water and dust on a finger, and all the other creatures on a finger. Then He will say: 'I am The King.' So the Prophet (Prayers & peace be upon him) laughed heartily, at what the Rabbi had said, then the Messenger of God recited: 'And they esteem not to God His due esteem. The whole earth shall be in His Hand on the Day of Resurrection, and the heavens shall be rolled up in His right Hand. Glory be to Him! High Exalted is He above that they associate!' "

قوله عز وجل: ﴿وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ﴾

١٦٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: يَقْبِضُ اللهُ الأَرْضَ، وَيَطْوِي السَّمَوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. أَيْنَ مُلُوكُ الأَرْضِ.

"The whole earth shall be in His Hand on the Day of Resurrection, and the heavens shall be rolled up in His right Hand." (Surah 39 verse 67)

1690. It was related that Abu Huraira said: "I heard the Messenger of God say: 'God will hold the earth and roll the heavens up in His right Hand, then say: 'I am The King, where are the kings of the earth?'

قوله تعالى:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَوَاتِ وَمَن فِي الأَرْضِ﴾ الآية

١٦٩١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ، قَالُوا: يا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ سَنَةً؟ قَالَ: أَبَيْتُ، قَالَ: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَبَيْتُ، وَيَبْلَى كُلُّ شَيْءٍ مِنَ الإِنْسَانِ إِلاَّ عَجَبَ ذَنَبِهِ، فِيهِ يُرَكَّبُ الْخَلْقُ.

"And the Trumpet shall be blown, then all that is in the heavens and all that is in the earth shall swoon, except such as God pleases, then it shall be blown again and they shall stand looking." (Surah 39 verse 68)

1691. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Between the two blowings is forty." They said: 'O Abu Huraira! Is it forty days?' He said: 'I could not answer.' They said: 'Is it forty years?' He said: 'I could not answer.' They said: 'Is it forty months?' He said: 'I could not answer.' 'Every part of the body will perish except a part of the tailbone of his spine and from that bone he will be reformed."

سورة الشورى

قوله عز وجل: ﴿إِلاَّ الْمَوَدَّةَ فِى الْقُرْبَى﴾

١٦٩٢ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: إنَّ النَّبِىَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إلاَّ كانَ لَهُ فِيهِمْ قَرَابَةٌ، فَقَالَ: إلاَّ أَنْ تَصِلُوا مَا بَيْنِى وَبَيْنَكُمْ مِنَ الْقَرَابَةِ.

The Interpretation of Surah 'The Consultation'

"Except the love of those near of kin." (Surah 42 verse 23)

1692. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) was related to all families of Quraish, so he said: "Except you join the womb relationship which is between me and you."

سورة الدخان

قوله تعالى: ﴿رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾

١٦٩٣ - فيه حَدِيثٌ لابنِ مَسْعُودٍ الْمُتَقَدِّمُ فى سُورَةِ الرُّومِ.

وَزَادَ فِى هذهِ الـرِّوَايَةِ، قَالُوا: رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ، فَقِيلَ لَهُ: إِنَّا إِنْ كَشَفْنَا عَنْهُمُ الْعَذَابَ عَادُوا، فَدَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ فَعَادُوا، فَانْتَقَمَ اللهُ مِنْهُمْ يَوْمَ بَدْرٍ.

The Interpretation of Surah 'The Smoke'

"Our Lord, remove the torment from us, we are believers.' (Surah 44 verse 12)

1693. It was related that Masroq, may God have Mercy upon him, said that he entered upon Abd Allah and said: "It is of knowledge that you say to that which you do not know: 'God knows best.' God said to His Prophet: 'Say: 'I ask of you no reward for it, nor am I an imposter.' When the Prophet (Prayers & peace be upon him) was troubled by the Quraish, he said: 'O God! Help me against them with seven years of famine like the seven of Joseph.' So they were seized with just one year until they were ruined, to the point that they ate the dead and the bones, and the man used to see what is in between the sky and the earth as smoke from hunger. They said: 'Our Lord, remove the torment from us, we are believers.' It was said to him: 'If We remove the torment from them they will return', then he prayed to his Lord, and He removed the

torment from them. So they returned and God punished them on the day of Badr. For that God said: 'So wait for the Day when the sky shall bring an evident smoke' - to -'truly you will revert to your ways.' "

سورة الجاثية

قوله تعالى: ﴿وَمَا يُهْلِكُنَا إِلاَّ الدَّهْرُ﴾

١٦٩٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: قَالَ اللهُ تَبَارَكَ وَتَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الأَمْرُ أُقَلِّبُ اللَّيْلَ وَالنَّهَارَ.

The Interpretation of Surah 'The Kneeling'

"And only time can make us perish." (Surah 45 verse 24)

1694. It was related that Abu Huraira said that the Messenger of God said: "God High Exalted said: 'The son of Adam annoys Me for he insults Time although I am the Time, in My Hands are all affairs, I make the night and day follow upon each other.' "

سورة الأحقاف

قوله تعالى: ﴿فلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ﴾ الآية

١٦٩٥ - عَنْ عـائشَةَ رَضِيَ اللهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ، وَذَكَرَتْ بَاقِيَ الْحَدِيثِ، وَقَدْ تَقَدَّمَ فِي بَدْءِ الْخَلْقِ.

The Interpretation of Surah 'The Sand Dunes'

"When they saw it as a dense cloud coming towards their valleys, they said: 'This is a cloud that shall give us rain.' But it is that which you did seek to hasten, a wind wherein is a painful torment." (Surah 46 verse 24)

1695. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him) said: "I never saw the Messenger of God laughing enough for me to see his uvula, but he used only to smile. And when he used to see clouds or winds, his face would shown concern. I said: 'O Messenger of God! When people see clouds they are usually happy hoping for rain, while I notice that when you see clouds you are concerned. He said: 'O Aisha! What guarantee is there for me that there is no punishment in it as the people before were punished with a wind?' Indeed, some people saw the punishment and said: 'This is a cloud which will give us rain'."

سورة مُحمد ﷺ

قوله تعالى: ﴿وتُقطِّعوا أرْحامكُمْ﴾

١٦٩٦ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: خَلَقَ اللهُ الخَلْقَ، فَلَمَّا فَرَغَ مِنْهُ؛ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ، فَقَالَ لَهُ: مَهْ؟ قَالَتْ: هـذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلاَ تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَارَبِّ، قَالَ: فَذَاكِ، قَالَ أَبُو هُرَيْرَةَ: فَاقْرَؤُوا إنْ شِئْتُمْ. ﴿فهل عَسَيْتُمْ إن تولَّيْتُمْ أن تُفْسِدُوا فِى الأَرْضِ وتُقطِّعوا أرْحامكُمْ﴾.

The Interpretation of Surah 'Mohammed'

"And sever your ties of kinship?" (Surah 47 verse 22)

1696. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God created His creation, and when he had completed it the womb rose up and reached out for God, so God said: 'What is the matter?' It said: 'I seek refuge in You from those who sever the ties of kinship.' God said: 'Will you be content if I grant My favour on those who preserve your ties and withhold My favour from those who sever them?' It said: 'Yes, my Lord!' Then God said: 'So it is for you.' Abu Huraira said: 'If you wish you can recite: 'Would you then, if you held authority, work corruption in the land and sever ties of kinship.' And it was related that Abu Huraira said: 'Then the Messenger of God said: 'If you wish recite: 'Would you then, if you held authority, work corruption in the land and sever ties of kinship.' "

سورة « ق »

قوله تعالى: ﴿وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾

١٦٩٧ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ فَتَقُولُ: قَطِ قَطِ.

The Interpretation of Surah 'Qaf'

"And it shall say: 'Are there any more?' " (Surah 50 verse 30)

1697. It was related that Anas said that the Prophet (Prayers & peace be upon him) said: "The people will be cast into the Fire and it will say: 'Are there any more?' until God puts His Foot over it and it will say: 'Enough! Enough!' "

١٦٩٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: تَحَاجَّتِ الجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الجَنَّةُ: مَا لِي لا يَدْخُلُنِي إِلاَّ ضُعَفَاءُ النَّاسِ وَسَقَطُهُمْ! قَالَ اللهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي، أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي، أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مِلْؤُهَا، فَأَمَّا النَّارُ فَلاَ تَمْتَلِيءُ حَتَّى يَضَعَ رِجْلَهُ، فَتَقُولُ: قَطِ قَطِ، فَهُنَالِكَ تَمْتَلِيءُ وَيُزْوَى بَعْضُهَا إِلَى بَعْضٍ، وَلاَ يَظْلِمُ اللهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الجَنَّةُ فَإِنَّ اللهَ تَعَالَى يُنْشِيءُ لَهَا خَلْقًا.

1698. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Paradise and the Fire argued, and the Fire said: 'I have been allocated the arrogant and the tyrants.' Paradise said: 'Why do only the weak and

humble people enter me?' At that God Blessed and High Exalted said to Paradise: 'You are My Mercy by which I am Merciful to whoever I please of My servants.' Then God said to the Fire: 'You are My punishment by which I punish whoever I please of My servants. And both of you will have your fill.' As for the Fire it will not be filled until God puts His Foot over it and it will say: 'Enough! Enough! Then it will be filled and its parts will draw near to each other, and God will not wrong any of His creation. As for Paradise, God will assign a creation for it.' "

سورة الطور

قوله تعالى: ﴿وَالطُّورِ ۝ وَكِتَابٍ مَّسْطُورٍ﴾

١٦٩٩ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ فَلَمَّا بَلَغَ هذهِ الآيَةَ: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝ أَمْ خَلَقُوا السَّمَوَاتِ وَالأَرْضَ بَل لاَّ يُوقِنُونَ ۝ أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ﴾. كَادَ قَلْبِي أَنْ يَطِيرَ.

The Interpretation of Surah 'Mount Tur'

1699. It was related that Jubair Ibn Mut'im said: "I heard the Prophet (Prayers & peace be upon him) recite 'Al Tur' at the sunset prayer, and when he reached the verses: 'Or were they created out of nothing? Or are they the creators? Or did they create the heavens and earth? But they are sure of nothing. Or have they the treasuries of your Lord? Or do they have control? I felt my head about to fly."

سورة النجم

قوله تعالى: ﴿أَفَرَأَيْتُمُ اللاَّتَ وَالْعُزَّى﴾

١٧٠٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ: وَاللاَّتِ وَالْعُزَّى فَلْيَقُلْ: لاَ إِلهَ إِلاَّ اللهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ.

The Interpretation of Surah 'The Star'

"Have you thought about Al Lat and Al Uzza (idols)?" (Surah 53 verse 19)

Al Lat was a man who went around the markets of Al Haj

1700. It was related that Abu Huraira said that the Messenger of God said: "Whoever swears an oath by Al Lat and Al Uzza should say: 'There is no god but God', and whoever says to his companion: 'Come and gamble,' then he must expiate that with charity.' "

سورة القمر

قوله تعالى: ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ﴾

١٧٠١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَقَدْ أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ بِمَكَّةَ وَإِنِّي لَجَارِيَةٌ أَلْعَبُ ﴿بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ﴾.

The Interpretation of Surah 'The Moon'

"The Hour has drawn near." (Verse 1)

"But the Hour is their appointed tryst, and the Hour will be more wretched and more bitter." (Surah 54 verse 46)

1701. It was related that Aisha said: "I was a little girl at play in Makkah when it was revealed to Mohammed: 'But the Hour is their appointed tryst, and the Hour will be more wretched and more bitter.'

سورة الرحمن

قوله تعالى: ﴿وَمِن دُونِهِمَا جَنَّتَانِ﴾

١٧٠٢ - عَنْ عَبْدِ اللهِ بْنِ قَيْسٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلاَّ رِدَاءُ الْكِبْرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ.

The Interpretation of Surah 'The Merciful'

"And beside them are two other Gardens." (Surah 55 verse 62)

1702. It was related that Abd Allah Ibn Qais said that the Messenger of God said: "Two Gardens of which its pots and contents are silver, and two Gardens of which its pots and contents are gold. And what is between them and seeing their Lord will be nothing but the Veil of Majesty over His Face in the Garden of Eden."

قوله تعالى: ﴿حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ﴾

١٧٠٣ - عَنْ عَبْدِ اللهِ بْنِ قَيْسٍ رَضِىَ اللهُ عَنهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ فِى الجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلاً، فِى كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ ما يَرَوْنَ الآخَرِينَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ، وَقَد تَقَدَّمَ بَاقِى الحَدِيثِ آنِفًا.

"Houris, modest, in cool pavilions." (Surah 55 verse 72)

1703. It was related that Abd Allah Ibn Qais said that the Messenger of God said: "In Paradise there is a pavilion formed of a single hollow pearl sixty miles in width, at each of its corners are families who will not see the others, and the believers will visit them. And two Gardens of which its pots and contents are silver, and two Gardens of which its pots and contents are from so and so. And what is between them and seeing their Lord will be nothing but the Veil of Majesty over His Face in the Garden of Eden."

سورة الممتحنة

قوله تعالى: ﴿لا تَتَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

١٧٠٤ - عَنْ عَلِىٍّ رَضِىَ اللهُ عَنْهُ قَالَ: بَعَثَنِى رَسُولُ اللهِ ﷺ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ فَذَكَرَ حَدِيثَ حَاطِبِ بْنِ أَبِى بَلْتَعَةَ وَقَالَ فِى آخِرِهِ: فَنَزَلَتْ فِيهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَاءَ﴾.

The Interpretation of Surah 'The Examined One'

"Do not take My enemies and yours for friends." (verse 1)

1704. It was related that Ali Ibn Abu Talib said: "The Messenger of God sent me and Al Zubair and Al Miqdad saying: 'Go on until you reach Raudat Khakh where there is a woman who has a letter. Take it from her.' So we went and our horses ran at full speed until we reached Al Raudat where we found the woman, we asked her: 'Bring out the letter.' She said: 'I have no letter.' So we said: 'Either you bring out the letter or take your clothes off.' So she took out the letter from her plaits. We took the letter to the Prophet (Prayers & peace be upon him) and it was from Hatib Ibn Abu Balta'a addressed to some unbelievers in Makkah telling them of the Prophet's (Prayers & peace be upon him) affairs. The Prophet (Prayers & peace be upon him) said: 'O Hatib, what is this?' He said: 'O Messenger of God, do not be hasty with me. I was a man from Quraish but I was not of their people, and the Emigrants who are with you have relatives there to protect their families and wealth in Makkah. I only wanted to do them a favour so that they would protect my relatives in Makkah. And I did not do that out of disbelief or to renege on my Religion.' So the Prophet (Prayers & peace be upon him) said: 'He has spoken the truth.' So Umar said: 'O Messenger of God! Let me strike his neck.' The Prophet (Prayers & peace be upon him) said: 'He fought in Badr, and how would you know, maybe God has looked at the people of Badr and said:

'Do as you please, I have forgiven you.' The narrator said 'This verse was revealed regarding him: 'O you who believe Do not take my enemies and yours for friends.'

قوله تعالى: ﴿إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ﴾

١٧٠٥ - عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: بَايَعْنَا رَسُولَ الله ﷺ فَقَرَأَ عَلَيْنَا: أَنْ لاَ يُشْرِكْنَ بِالله شَيْئًا، وَنَهَانَا عَنِ النِّيَاحَةِ، فَقَبَضَتِ امْرَأَةٌ يَدَهَا، فَقَالَتْ: أَسْعَدَتْنِي فُلاَنَةُ أُرِيدُ أَنْ أَجْزِيَهَا، فَمَا قَالَ لَهَا النَّبِيُّ ﷺ شَيْئًا، فَانْطَلَقَتْ وَرَجَعَتْ فَبَايَعَهَا.

"When believing women come to you, taking oaths of allegiance to you" (Surah 60 verse 12)

1705. It was related that Umm Atiya said: "We gave the Messenger of God our oath of allegiance and he recited to us: 'They will not associate anything with God,' and forbade us from bewailing the dead. Then a woman drew back her hand and said: 'So and so made me happy, so I want to reward her,' but the Prophet (Prayers & peace be upon him) did not say anything to her. So she went and then returned and gave him her oath of allegiance."

سورة الجمعة

قوله تعالى: ﴿وآخرين منهم لما يلحقوا بهم﴾

١٧٠٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَأُنْزِلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾(١). قِيلَ: مَنْ هُمْ يَا رَسُولَ اللهِ؟ فَلَمْ يُرَاجِعْهُ حَتَّى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانُ الْفَارِسِيُّ، وَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ: لَوْ كَانَ الإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ مِنْ هَؤُلَاءِ.

The Interpretation of Surah 'The Friday'

"And other of them who have not yet joined.'

(Surah 62 verse 3)

1706. It was related that Abu Huraira said: "While we were sitting with the Prophet (Prayers & peace be upon him), the Surah 'The Friday' was revealed: 'And others of them who have not yet joined.' He said I asked: 'O Messenger of God, who are the others?' He did not reply until I had asked three times. And Salman Al Farsi was sitting with us, the Messenger of God put his hand over Salman and said: 'If faith was at Al Thuraiya, then men would have attained it, or a man from them.'

سورة المنافقون

قوله تعالى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾

١٧٠٧ - عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِىَ اللهُ عَنْهُ قَالَ: كُنْتُ فِى غَزَاةٍ فَسَمِعْتُ عَبْدَ اللهِ بْنِ أُبَىٍّ بْنَ سَلُولَ يَقُولُ: لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ ﷺ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ، وَلَئِنْ رَجَعْنَا مِنْ عِنْدِهِ إِلَى الْمَدِينَةِ، لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ، فَذَكَرْتُ ذلِكَ لِعَمِّى، أَوْ لِعُمَرَ، فَذَكَرَهُ لِلنَّبِىِّ ﷺ فَدَعَانِى فَحَدَّثْتُهُ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى عَبْدِ اللهِ بْنِ أُبَىٍّ وَأَصْحَابِهِ، فَحَلَفُوا مَا قَالُوا، فَكَذَّبَنِى رَسُولُ اللهِ ﷺ وَصَدَّقَهُ، فَأَصَابَنِى هَمٌّ لَمْ يُصِبْنِى مِثْلُهُ قَطُّ، فَجَلَسْتُ فِى الْبَيْتِ، فَقَالَ لِى عَمِّى: مَا أَرَدْتَ إِلَى أَنْ كَذَّبَكَ رَسُولُ اللهِ ﷺ وَمَقَتَكَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾(٢) فَبَعَثَ إِلَىَّ رَسُولُ اللهِ ﷺ فَقَرَأَهَا عَلَىَّ، فَقَالَ: إِنَّ اللهَ قَدْ صَدَّقَكَ يَا زَيْدُ.

وَعَنْهُ فِى رِوَايَةٍ قَالَ فَدَعَاهُمُ النَّبِىُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوَّوْا رُؤُوسَهُمْ.

The Interpretation of Surah 'The Hypocrites'

"When the hypocrites come to you, they say: 'We bear witness that you are indeed the Messenger of God'." (verse 1)

1707. It was related that Zaid Ibn Arqam said: "I was fighting in a battle when I heard Abd Allah Ibn Ubai say: 'Do not expend on those with the Messenger of God until they break away from him, and if we return to Madinah, the stronger ones will expel therefrom the weaker.' I mentioned that to my uncle or to Umar, who told the Prophet (Prayers & peace be upon him). So he called me and I told him. So the Messenger of

God sent for Abd Allah Ibn Ubai and his friends and they swore that they did not say it. So the Messenger of God disbelieved me and believed him. I was more distraught than I had ever been, so I stayed at home and my uncle said to me: 'I did not mean for the Messenger of God to disbelieve you.' So God revealed: 'When the hypocrites come to you.' Then the Prophet (Prayers & peace be upon him) summoned me and recited it and said: 'O Zaid! God has shown you to be truthful.' " And it was also related that the Prophet (Prayers & peace be upon him) called them to ask for forgiveness for them, but they turned their heads away.

١٧٠٨ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ، وَلأَبْنَاءِ الأَنْصَارِ، وَشَكَّ الرَّاوِى فِى أَبْنَاءِ أَبْنَاءِ الأَنْصَارِ.

1708. It was related that Zaid Ibn Arqam said that he heard the Messenger of God say: 'O God! Forgive the Helpers and the children of the Helpers. The subnarrator is not sure if he said 'and the grandchildren of the Helpers.'

سورة التحريم

قوله تعالى: ﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

١٧٠٩ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَيَمْكُثُ عِنْدَهَا، فَوَاطَأْتُ أَنَا وَحَفْصَةُ عَنْ أَيَّتنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ أَكَلْتَ مَغَافِيرَ، إِنِّى أَجِدُ مَعَكَ رِيحَ مَغَافِيرَ. قَالَ: لاَ وَلَكِنِّى كُنْتُ أَشْرَبُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، فَلَنْ أَعُودَ إِلَيْهِ، وَقَدْ حَلَفْتُ لاَ تُخْبِرِى بِذَلِكَ أَحَدًا.

The Interpretation of Surah 'The Prohibition'

"O Prophet! Why do you prohibit what God has made lawful to you, seeking the good pleasure of your wives? And God is All Forgiving, Most Merciful." (Verse 1)

1709. It was related that Aisha said: "The Messenger of God used to drink honey in the house of Zainab, the daughter of Jahsh, and he stayed there with her. So Hafsa and I agreed that if he came to either of us we would say to him: 'It seems you have been eating a bad smelling gum, as I smell the smell of that gum upon you." He said: No, but I was eating honey in the house of Zainab bint Jahsh, and I shall never take it again. I have taken an oath to that, and you should not tell anyone of it."

سورة القلم

قوله تعالى: ﴿عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ﴾

١٧١٠ - عَنْ حَارِثَةَ بْنِ وَهْبٍ الخُزَاعِيِّ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَلاَ أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ؛ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ على اللهِ لأَبَرَّهُ، أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؛ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ.

The Interpretation of Surah 'The Pen'

"Noon by the Pen" (verse 1)

"Violent and cruel, moreover of ignoble birth." (Verse 13)

1710. It was related that Haritha Ibn Wahbin Al Khuza'i said: "I heard the Prophet (Prayers & peace be upon him) say: 'Shall I tell you of the people of Paradise? Every weak one and those deemed defenseless, when he asks God for something, it is fulfilled. Shall I tell you of the people of the Fire? Every violent and cruel one, arrogant and proud."

قوله تعالى: ﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ﴾

١٧١١ - عَنْ أَبِى سَعِيــدٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُــؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى كُلُّ مَنْ كَانَ يَسْجُدُ فِـى الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا.

"On the Day when severe affliction shall befall them."

1711. It was related that Abi Sa'id said: "I heard the Prophet (Prayers & peace be upon him) say: 'Our Lord will show His Power and then all believing men and all believing women will prostrate before Him, and there will remain everyone who use to prostrate in the life for show and in hypocrisy. Such a one will try to prostrate but his back will not bend."

سورة النازعات

١٧١٢ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ قـالَ بإصْبَعَيْهِ هكَذَا بِالْوُسْطَى وَالَّتِى تَلِى الإِبْهَامَ: بُعِثْتُ أنَا والسَّاعَةَ كَهَاتَيْنِ.

The Interpretation of Surah 'The Pluckers'

1712. It was related that Sahl Ibn Sa'd said: "I saw the Messenger of God indicating with his index and middle finger saying: 'My coming and the Hour are like this.' "

سورة عبس

١٧١٣ - عَنْ عَائِشَـةَ رَضِـيَ اللهُ عَنْهَـا عَـنِ النَّبِـيِّ ﷺ قَالَ: مَثَلُ الَّذى يَقْـرأُ الْقُـرْآنَ، وَهْوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ الكِرَامِ، وَمَثَلُ الَّذى يَقْرَأُ، وَهْوَ يَتَعَاهَـدُهُ وَهْوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أجْرَانِ.

The Interpretation of Surah 'He Frowned'

1713. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The similitude of the one who recites the Qur'an from memory will be with the noble righteous scribes. And such a one who reads the Qur'an to learn it and is eager has two rewards."

سورة المُطففين

قوله تعالى: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

١٧١٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِى رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ.

The Interpretation of Surah 'The Defrauders'

1714. It was related that Abd Allah Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "The Day when all mankind shall stand before the Lord of the Worlds." Each of them will be covered in sweat until the middle of his ears.

سورة الإنشقاق

بابـ قوله تعالى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾

١٧١٥ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: لَيْس أَحَدٌ يُحَاسَبُ إِلاَّ هَلَكَ، وَبَاقِى الحَدِيثِ تَقَدَّمَ فِى كِتَابِ الْعِلْمِ.

The Interpretation of Surah 'The Rending'

"When the sky is rent asunder" (verse 1)

"Surely he shall have a lenient reckoning." (verse 8)

1715. It was related that Aisha said that the Messenger of God said: "Anyone who will be summoned to account will perish." She said: "I said, O Messenger of God, may God make

me redeem you. Does not God say: 'So whoever is given his book in his right hand, surely he shall have a lenient reckoning.' " He said: 'That is in the giving of the book, but those who are brought to account will perish."

قوله تعالى: ﴿لتركبن طبقا عن طبق﴾

١٧١٦ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ، حالاً بَعْدَ حالٍ، قَالَ هَذَا نَبِيُّكُمْ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ.

"You shall certainly ride stage after stage." (verse 19)

1716. It was related that Ibn Abbas said: "You shall certainly ride stage after stage, from one state to another. and that is what your Prophet said."

سورة الشمس

١٧١٧ - عَنْ عَبْدِ اللهِ بْنِ زَمْعَةَ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: إِذِ انْبَعَثَ أَشْقَاهَا، انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ مَنِيعٌ فِي رَهْطِهِ، مِثْلُ أَبِي زَمْعَةَ، وَذَكَرَ النِّسَاءَ فَقَالَ: يَعْمِدُ أَحَدُكُمْ يَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ، فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ، ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ، وَقَالَ: لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ، وَفِي رِوَايَةٍ مِثْلُ أَبِي زَمْعَةَ عَمِّ الزُّبَيْرِ بْنِ الْعَوَّامِ.

The Interpretation of Surah 'The Sun'

"By the sun and its forenoon"

1717. It was related that Abd Allah Ibn Zam'a said that he heard the Prophet (Prayers & peace be upon him) deliver a speech, and he mentioned the she-camel and the one who had hamstrung her. The Messenger of God recited: "When their most wretched broke forth with mischief." Then he said: 'A rough and cruel man who was protected by his people as Abu Zam'a, went out and hamstrung it.' Then he spoke about women and said: 'Some among you intentionally lash his wife like the whipping of a slave and then at the end of the same day he sleeps with her.' And he told them not laugh when someone broke wind saying: 'How do you laugh at what you do yourself?'

سورة العلق

قوله تعالى: ﴿كَلاَّ لَئِن لَّمْ يَنتَهِ﴾

١٧١٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ مُحَمَّدًا يُصَلِّى عِنْدَ الْكَعْبَةِ، لأَطَأَنَّ على عُنُقِهِ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: لَوْ فَعَلَهُ لأَخَذَتْهُ الْمَلاَئِكَةُ.

The Interpretation of Surah 'The Zygote'

"No indeed! If he does not desist, We will drag him by the Forelock, a lying sinful forelock!" (verse 15-16)

1718. It was related that Ibn Abbas said that Abu Jahl said: "If I see Mohammed praying at the Ka'ba I will step on his neck." When the Prophet (Prayers & peace be upon him) heard of that he said: "If he does that, the Angels will snatch him away."

سورة الكوثر

١٧١٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا عُرِجَ بِالنَّبِيِّ ﷺ إِلَى السَّمَاءِ قَالَ: أُتِيتُ على نَهَرٍ، حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ مُجَوَّفًا، فَقُلْتُ: ما هذَا يَا جِبْرِيلُ؟ قالَ: هذَا الْكَوْثَرُ.

The Interpretation of Surah 'Heavenly Fountain'

1719. It was related that Anas said: "When the Prophet (Prayers & peace be upon him) was ascended to the Heavens he said: 'I came to a river whose banks were made of tents of hollow pearls. I asked Gabriel, what is this river, he said: 'This is the Heavenly Fountain.' "

١٧٢٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا وَقَدْ سُئِلَتْ عَنْ قَوْلِهِ تَعَالَى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ قَالَتْ: نَهَرٌ أُعْطِيَهُ نَبِيُّكُمْ ﷺ شَاطِئَاهُ دُرٌّ مُجَوَّفٌ، آنِيَتُهُ كَعَدَدِ النُّجُومِ.

1720. It was related that Aisha said of the verse: "Indeed We have given you the Heavenly Fountain,' it is a river which has been given to your Prophet on whose banks are hollow pearls and its utensils are more numbers than the stars."

سورة الفلق

١٧٢١ - عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمَعَوِّذَتَيْنِ، فَقَالَ: قِيلَ لِي: فَقُلْتُ: فَنَحْنُ نَقُولُ كما قالَ رَسُولُ اللهِ ﷺ.

The Interpretation of Surah 'The Dawn'

1721. It was related that Zirr Ibn Hubaish said: "I asked Ubai Ibn Ka'b about the two Surah of seeking refuge in God and he said: 'I asked the Messenger of God about them and he said: 'They were recited to me and I have recited them.' So we say as the Messenger of God said.' "

٦٩ - كتاب فضائل القرآن

١٧٢٢ - عَنِ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: مَـــا مِنْ الأنْبِيَاء نَبِىٌّ إلاَّ أُعْطِىَ ما مِثْلُهُ آمَنَ عَلَيْه الْبَشَرُ، وَإنَّمَا كَانَ الَّذِى أُوتِيــتُهُ وَحْيًا، أوْحَاهُ اللهُ إلَىَّ، فَأرْجُو أنْ أكُونَ أكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ.

69. The Book of the Virtues of the Qur'an

1722. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "All the Prophets (Prayers & peace be upon him) were given miracles because of which the people believed. But I have been given Inspiration from God which God has revealed to me. So I hope my followers will be greater in number than the followers of any other prophet on the Day of Resurrection."

١٧٢٣ - عَنْ أنَسِ بْنِ مَالِك، رَضِىَ اللهُ عَنْهُ، أنَّ اللهَ تَعَالَى تَابَعَ عَلـــى رَسُولِه ﷺ الْوَحْىَ قَبْلَ وَفَاتِه، حَتَّى تَوَفَّاهُ أكْثَرَ مَا كَانَ الْوَحْىُ، ثُمَّ تُوُفِّى رَسُولُ الله ﷺ بَعْدُ.

1723. It was related that Anas Ibn Malik said: "God sent down His Inspiration upon the Prophet (Prayers & peace be upon him) unceasingly and abundantly just before death came to him and He took him to Him. That was the time of the greatest part of Revelation, and the Messenger of God died thereafter."

١٧٢٤ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللهِ ﷺ فاستَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ، لَمْ يُقْرِئْنِيهَا رَسُولُ اللهِ ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ، فَتَصَبَّرْتُ حَتَّى سَلَّمَ، فَلَبَّبْتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هذه السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأَنِيهَا رَسُولُ اللهِ ﷺ، فَقُلْتُ: كَذَبْتَ، فَإِنَّ رَسُولَ اللهِ ﷺ قَدْ أَقْرَأَنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ، فَانْطَلَقْتُ بِهِ أَقُودُهُ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، فَقَالَ رَسُولُ اللهِ ﷺ: أَرْسِلْهُ، اقْرَأْ يَا هِشَامُ، فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللهِ ﷺ: كَذَلِكَ أُنْزِلَتْ، ثُمَّ قَالَ: اقْرَأْ يَا عُمَرُ، فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي، فَقَالَ رَسُولُ اللهِ ﷺ: كَذَلِكَ أُنْزِلَتْ، إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ.

1724. It was related that Umar Ibn Al Khattab said: "I heard Hisham Ibn Hakim reciting Surah 'The Criterion' during the lifetime of the Messenger of God and I listened to his recitation and noticed that he recited in several different ways which the Messenger of God had not taught me. I was going to jump upon him in the prayer, but I controlled my anger, and when he had finished his prayer I put his upper garment around his neck and grabbed him by it and said: 'Who taught you this Surah you have just recited?' He said: 'The Messenger of God taught me.' I said: 'You lie, the Messenger of God taught it to me in a different way.' So I dragged him to the Messenger of God and said: 'I heard this man recite Surah the Criterion in a way you have not taught me.' The Messenger of God said: 'Let him go! O Hisham! Recite.' Then he recited in the same way I had heard. Then the Messenger of God said: 'It was revealed in that way,' and said 'Recite O Umar!' So I recited it as he had taught me. The Messenger of God

said: 'It was revealed in that way. This Qur'an has been revealed to be recited in seven different ways, so recite it in whichever way is easier for you."

١٧٢٥ - عَنْ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَسَرَّ إِلَيَّ النَّبِيُّ ﷺ أَنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ، وَإِنَّهُ عَارَضَنِي الْعَامَ مَرَّتَيْنِ، وَلاَ أُرَاهُ إِلاَّ حَضَرَ أَجَلِي.

1725. It was related that Fatimah said: "The Prophet (Prayers & peace be upon him) confided in me: 'Gabriel would recite the Qur'an to me and I to him once a year, but this year he recited the entire Qur'an with me twice, I consider that my death approaches."

١٧٢٦ - عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: وَاللهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً.

1726. It was related that Abd Allah Ibn Mas'ud said: "By God, I learnt more than seventy Surah from the Messenger of God himself. By God, the companions of the Prophet (Prayers & peace be upon him) came to know that I am one of those who know the Book of God best, yet I am not the best of them."

١٧٢٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ كَانَ بِحِمْصَ، فَقَرَأَ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ: مَا هكَذَا أُنْزِلَتْ، قَالَ: قَرَأْتُ على رَسُولِ اللهِ ﷺ فَقَالَ: أَحْسَنْتَ. وَوَجَدَ مِنْهُ رِيحَ الخَمْرِ، فَقَالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ بِكِتَابِ اللهِ، وَتَشْرَبَ الخَمْرَ، فَضَرَبَهُ الحَدَّ.

1727. It was related that Alqama said: "We were in the city of Homs when Ibn Mas'ud recited Surah Joseph. A man said: 'It was not revealed that way.' Then Ibn Mas'ud said: 'I recited it this way before the Messenger of God and he approved my

recitation saying: 'Well done!' Ibn Mas'ud perceived the smell of wine from the man's mouth so he said: 'Have you no shame to lie about the Book of God while at the same time you drink alcohol?' Then he lashed him as the Law prescribes."

١٧٢٨ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللهِ ﷺ فَذَكَرَ ذلِكَ لَهُ، وَكَانَ الرَّجُلُ يَتَقَالُّهَا، فَقَالَ رَسُولُ اللهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ.

1728. It was related that Abu Sa'id Al Khudri said: "A man heard another reciting: 'Say He is the One and Only,' repeatedly. The next day he came to the Messenger of God in the morning and told him about it as if he deemed it an insufficient recitation. The Messenger of God said: 'By Him in Whose Hand is my life, that Surah is equal to one third of the Qur'an."

١٧٢٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لأَصْحَابِهِ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟ فَشَقَّ ذلِكَ عَلَيْهِمْ وَقَالُوا: أَيُّنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللهِ؟ فَقَالَ: اللهُ الْوَاحِدُ الصَّمَدُ ثُلُثَ الْقُرْآنِ.

1729. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said to his companions: "Is it hard for any of you to recite one third of the Qur'an a night?" They considered this difficult and they said: 'Who of us has the strength to do so, O Messenger of God?' The Messenger of God said: 'God, The One, the Self-Sufficient Master of Whom all beings are in need.' - to the end of the Surah - equals one third of the Qur'an."

١٧٣٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: قُلْ هُوَ اللهُ أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذلِكَ ثَلاَثَ مَرَّاتٍ.

1730. It was related that Aisha said: 'When the Prophet (Prayers & peace be upon him) went to bed at night he used to cup his hands together and blow over them and recite Surah 'Sincerity of Faith', Surah 'The Dawn' and Surah 'An Nas', and then he would rub his hands over as much of his body he could, starting at his head and face and front of his body, he did this three times."

١٧٣١ - عَنْ أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ، وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ، إِذْ جَالَتِ الْفَرَسُ، فَسَكَتَ فَسَكَنَتْ، فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَ وَسَكَنَتِ الْفَرَسُ، ثُمَّ قَرَأَ، فَجَالَتِ الْفَرَسُ فَانْصَرَفَ، وَكَانَ ابْنُهُ يَحْيَى قَرِيباً مِنْهَا، فَأَشْفَقَ أَنْ تُصِيبَهُ، فَلَمَّا اجْتَرَّهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ فَقَالَ لَهُ: اقْرَأْ يَا ابْنَ حُضَيْرٍ، اقْرَأْ يَا ابْنَ حُضَيْرٍ. قَالَ: فَأَشْفَقْتُ يَا رَسُولَ اللهِ أَنْ تَطَأَ يَحْيَى، وَكَانَ مِنْهَا قَرِيباً فَرَفَعْتُ رَأْسِي، فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ، فَخَرَجَتْ حَتَّى لاَ أَرَاهَا، قَالَ: وَتَدْرِي مَا ذَاكَ؟ قُلْتُ: لاَ قَالَ: تِلْكَ الْمَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا لاَ تَتَوَارَى مِنْهُمْ.

1731. It was related that Usaid Ibn Hudair said that when he was reciting Surah 'The Heifer' at night, his horse was tethered beside him and the horse began to be frightened. When he stopped reciting the horse became calm, and when he started again the horse was frightened. Then he stopped reciting

and the horse became calm. He started reciting again and the horse was nervous again. Then he stopped and his son Yahya was beside the horse. He feared the horse might trample him, so he took the boy away and gazed at the sky, he could not see it. The next morning he told the Prophet (Prayers & peace be upon him) who said: 'Recite O Ibn Hudair!' Ibn Hudair said: 'O Messenger of God! My son Yahya was near the horse and I feared it might trample him, so I looked at the sky and went to him. When I gazed at the sky, I saw something like a cloud containing lamps, so I went out so as not to see it.' The Prophet (Prayers & peace be upon him) said: 'Do you know what that was?' He said: 'No.' The Prophet (Prayers & peace be upon him) said: "They were angels who came near you to hear your voice, and if you had continued until dawn, it would have remained there until the morning and the people would have seen it."

١٧٣٢ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ حَسَدَ إِلاَّ فِى ثْنَتَيْنِ، رَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، فَسَمِعَهُ جَارٌ لَهُ، فَقَالَ: لَيْتَنِى أُوتِيتُ مِثْلَ مَا أُوتِىَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللهُ مَالاً، فَهُوَ يُهْلِكُهُ فِى الْحَقِّ، فَقَالَ رَجُلٌ: لَيْتَنِى أُوتِيتُ مِثْلَ مَا أُوتِىَ فُلاَنٌ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ.

1732. It was related that Abu Huraira said that the Messenger of God said: "Do not wish to be like any men except two, a man whom God has taught the Qur'an and he recites is during the hours of the day, and his neighbour hears him and says: 'I wish I had the like of so and so,' so that I could do as he does.' And a man whom God has given wealth and he spends it in what is just and right, at which another man says 'I wish I had the like of so and so, for them I would do as he does'."

١٧٣٣ - عَنْ عُثْمَانَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رِوَايَةٍ قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

1733. It was related that Uthman said that the Prophet (Prayers & peace be upon him) said: "The best of you are those who learn the Qur'an and then teach it." And it was also related that Uthman Ibn Affan said that the Prophet (Prayers & peace be upon him) said: "The most superior of you are those who learn the Qur'an and teach it."

١٧٣٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ، كَمَثَلِ صَاحِبِ الإِبِلِ الْمُعْقَلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

1734. It was related that Ibn Umar said that the Messenger of God said: "The similitude of the one who memorises the Qur'an is as the owner of tethered camels. If he keeps them tethered, he will control them, but if he releases them they will escape from him."

١٧٣٥ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: بِئْسَمَا لأَحَدِهِمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ. بَلْ نُسِّيَ، وَاسْتَذْكِرُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ.

1735. It was related that Ibn Mas'ud said that the Prophet (Prayers & peace be upon him) said: "It is wrong for any of you to say: 'I have forgotten such and such verse of the Qur'an.' Because he has been caused to forget it, so you should keep reciting the Qur'an because it escapes from the heart of man faster than camels."

١٧٣٦ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: تَعَاهَدُوا الْقُرْآنَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنَ الإِبِلِ فِي عُقُلِهَا.

1736. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "Keep reciting the Qur'an for, by Him in Whose Hand is my life, the Qur'an slips away faster than the camel which is set free from its tether."

١٧٣٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ سُئِلَ كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ؟ فَقَالَ: كَانَتْ مَدًّا، ثُمَّ قَرَأَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ يَمُدُّ بِبِسْمِ اللهِ وَيَمُدُّ بِالرَّحْمَنِ وَيَمُدُّ بِالرَّحِيمِ.

1737. It was related that Anas Ibn Malik was asked: "How did the Prophet (Prayers & peace be upon him) recite?' He said: "He recited with a prolonged cadence." Then he recited: 'In the Name of God, the Merciful, The Compassionate.' And he prolonged the pronunciation of 'In the Name of God, the Merciful and the Compassionate."

١٧٣٨ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: يَا أَبَا مُوسَى لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ.

1738. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said to him: "O Abu Musa, you have been given one of the musical wind instruments of the family of David."

١٧٣٩ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ: أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ، فَكَانَ يَتَعَاهَدُ كَنَّتَهُ، فَيَسْأَلُهَا عَنْ بَعْلِهَا، فَتَقُولُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ، لَمْ يَطَأْ لَنَا فِرَاشًا، وَلَمْ يُفَتِّشْ لَنَا كَنَفًا مُذْ أَتَيْنَاهُ، فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ:

أَلْقنى به فَلَقيتُهُ بعْدُ، فَقَالَ: كَيْفَ تَصُومُ؟ فَقُلْتُ: كُلَّ يوْمٍ، قَالَ: فَكَيْفَ تَخْتِمُ؟ قُلْتُ: كُلَّ لَيْلَةٍ، قَالَ: صُمْ منْ كُلِّ شَهْرٍ ثَلاثَةً، وَاقْرَأْ الْقُرْآنَ فِى كُلِّ شَهْرٍ، قُلْتُ: أُطِيقُ أَكْثَر منْ ذلكَ، قَالَ: صُمْ ثَلاثَةَ أَيَّامٍ فِى الجُمُعَةِ، قُلْتُ: أُطِيقُ أَكْثَرَ منْ هَذَا، قَالَ: أَفْطِرْ يَوْمَيْنِ وَصُمْ يوْماً، قُلْتُ: أُطِيقُ أَكْثَرَ منْ ذلكَ، قَالَ: صُمْ أَفْضَلَ الصَّوْمِ صَوْمَ دَاوُدَ، صِيَامَ يَوْمٍ وَإِفْطَارَ يَوْمٍ، وَاقْرَأْ فِى كُلِّ سَبْعِ لَيَالٍ مَرَّةً، فَلَيْتَنِى قَبِلْتُ رُخْصَةَ رَسُولِ الله ﷺ، وَذَاكَ أَنِّى كَبِرْتُ وَضَعُفْتُ، فَكَانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبْعَ مِنَ الْقُرْآنِ بِالنَّهَارِ، وَالَّذِى يَقْرَؤُهُ يَعْرِضُهُ مِنَ النَّهَارِ، لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ، وَإِذَا أَرَادَ أَنْ يَتَقَوَّى أَفْطَرَ أَيَّاماً وَأَحْصَى، وَصَامَ مِثْلَهُنَّ كَرَاهِيَةَ أَنْ يَتْرُكَ شَيْئاً فَارَقَ النَّبِىَّ ﷺ عَلَيْهِ.

1739. It was related that Abd Allah Ibn Amr Ibn Al As said: "My father had me married to a woman from a noble family, and he used to ask my wife about me and she used to say: 'He is such a good man! But he has never come to my bed nor has approached me since I came to him.' After this had been going on for a long time my father told the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: 'Bring him to me.' Later I saw him and he said: 'How do you fast?' I said: 'I fast every day.' He said: 'How long does it take for you to complete the recitation of the entire Qur'an.' I said: 'I complete it in one night.' He said: 'Fast for three days a month and recite the Qur'an in one month.' I said: 'But I have the strength to do more than that.' He said: 'Then fast for three days a week.' I said: 'But I have the strength to do more than that.' He said: 'Then fast the most superior kind of fast of the fasting of David, who used to fast every other day and finish the Qur'an in seven days.' I wish I

had accepted the permission of the Messenger of God as I have grown old and weak. It is said that Abd Allah used to recite one seventh of the Qur'an at day to his family as he used to check his memory in the day of what he would recite at night to be easier for him. And when he wished to gain some strength he would give up fasting for some days and make up those days later, as he disliked to leave something which he used to do in the life time of the Prophet (Prayers & peace be upon him)."

١٧٤٠ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: يَخْرُجُ فِيكُمْ قَوْمٌ، تَحْقِرُونَ صَلاَتَكُمْ مَعَ صَلاَتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَؤُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ فِى النَّصْلِ فَلاَ يَرَى شَيْئاً، وَيَنْظُرُ فِى الْقِدْحِ فَلاَ يَرَى شَيْئاً، وَيَنْظُرُ فِى الرِّيشِ فَلاَ يَرَى شَيْئاً، وَيَتَمَارَى فِى الْفُوقِ.

1740. It was related that Abu Sa'id Al Khudri said: "I heard the Messenger of God say: 'Some people will appear among you whose prayer will make you deem your own prayer inferior, and so their fasting with your fasting, and their deeds with your deeds. They will recite the Qur'an but it will not exceed their throats and they will go out of their Religion as the arrows goes out from game, and he looks at the point of the arrow and sees nothing, and looks into the quiver and sees nothing, and looks at the feather and sees nothing, and at last he searches the lower part of the arrow."

١٧٤١ - عَنْ جُنْدَبِ بْنِ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: اقْرَؤُوا الْقُرْآنَ مَا ائْتَلَفَتْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ.

1741. It was related that Jundab Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said; "Recite the Qur'an as much as your hearts accept, but when you feel differently, then cease."

٧٠ - كتاب النكاح

١٧٤٢ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَا تَأَخَّرَ، فَقَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَداً، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ، وَلاَ أُفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَداً، فَجَاءَ رَسُولُ اللهِ ﷺ إِلَيْهِمْ، فَقَالَ: أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا، أَمَا وَاللهِ إِنِّي لأَخْشَاكُمْ للهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

70. The Book of Marriage

1742. It was related that Anas Ibn Malik said: "Three men went to the houses of the wives of the Prophet (Prayers & peace be upon him) to ask how the Prophet (Prayers & peace be upon him) worshipped, and when they were told they deemed their own worship lacking and said: 'Where are we from the Prophet (Prayers & peace be upon him), his past and future sins have been forgiven.' One said: 'I shall pray throughout the night for ever after.' Another said: 'I shall fast throughout the year without cease.' The third said: 'I shall abstain from women and never marry.' The Messenger of God came to them and said: 'Are you the men who said that? By God, I am more obedient to God and fear Him more than you do, but I

break my fast, I sleep and I marry. So the one who does not follow my tradition is not from me'."

١٧٤٣ - عَنْ سَعْدِ بْنِ أَبِى وَقَّاصٍ رَضِىَ اللهُ عَنْهُ قَالَ: رَدَّ النَّبِىُّ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لاَخْتَصَيْنَا.

1743. It was related that Sa'd Ibn Abi Waqqas said: "The Prophet (Prayers & peace be upon him) did not permit Uthman Ibn Maz'un to do that and had he let him we would have caponized ourselves."

١٧٤٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ إِنِّى رَجُلٌ شَابٌّ، وَأَنَا أَخَافُ عَلَى نَفْسِى الْعَنَتَ، وَلاَ أَجِدُ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ، فَسَكَتَ عَنِّى، ثُمَّ قُلْتُ مِثْلَ ذلِكَ فَسَكَتَ عَنِّى، ثُمَّ قُلْتُ مِثْلَ ذلِكَ، فَسَكَتَ عَنِّى، ثُمَّ قُلْتُ مِثْلَ ذلِكَ، فَقَالَ النَّبِىُّ ﷺ: يَا أَبَا هُرَيْرَةَ جَفَّ الْقَلَمُ بِمَا أَنْتَ لاَقٍ، فَاخْتَصِ على ذَلِكَ أَوْ ذَرْ.

1744. It was related that Abu Huraira said: "I said: 'O Messenger of God! I am young and I fear I may fornicate as I cannot afford to get married.' He did not speak and I repeated my question, but he remained silent. I repeated it a third time and he remained silent. Then I repeated my question and at last the Prophet (Prayers & peace be upon him) said: 'O Abu Huraira! The writing in ink has dried before what you will encounter, so no matter if you have yourself caponized or not."

١٧٤٥ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ أَرَأَيْتَ لَوْ نَزَلْتَ وَادِياً وَفِيهِ شَجَرَةٌ قَدْ أُكِلَ مِنْهَا، وَوَجَدْتَ شَجَرَةً لَمْ يُؤْكَلْ مِنْهَا، فِى أَيِّهَا كُنْتَ تُرْتِعُ بَعِيرَكَ؟ قَالَ: فِى الَّذِى لَمْ يُرْتَعْ مِنْهَا، تَعْنِى أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَتَزَوَّجْ بِكْراً غَيْرَهَا.

1745. It was related that Aisha said: "I said: 'O Messenger of God! If you reached a valley where there was a tree from which

some had been eaten and then you found other trees which were untouched, at which tree would you leave your camel to graze?' He said: 'The one which was untouched.' Aisha meant that the Messenger of God had not married any virgin other then herself."

١٧٤٦ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَطَبَهَا إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: إِنَّمَا أَنَا أَخُوكَ، فَقَالَ: أَنْتَ أَخِي فِي دِينِ اللهِ وَكِتَابِهِ، وَهِيَ لِي حَلاَلٌ.

1746. It was related that Urwa said: "The Prophet (Prayers & peace be upon him) asked Abu Bakr for Aisha's hand in marriage and Abu Bakr said: 'But I am your brother.' The Prophet (Prayers & peace be upon him) said: 'You are my brother in the Religion of God and His Book, but she is lawful to me in marriage'."

١٧٤٧ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ عَبْدِ شَمْسٍ، وَكَانَ مِمَّنْ شَهِدَ بَدْراً مَعَ النَّبِيِّ ﷺ تَبَنَّى سَالِماً، وَأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ، وَهُوَ مَوْلًى لامْرَأَةٍ مِنَ الأَنْصَارِ، كَمَا تَبَنَّى النَّبِيُّ ﷺ زَيْداً، وَكَانَ مَنْ تَبَنَّى رَجُلاً فِي الجَاهِلِيَّةِ، دَعَاهُ النَّاسُ إِلَيْهِ، وَوَرِثَ مِنْ مِيرَاثِهِ، حَتَّى أَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿**ادْعُوهُمْ لآبَائِهِمْ**﴾ إِلَى قَوْلِهِ: ﴿**وَمَوَالِيكُمْ**﴾ فَرُدُّوا إِلَى آبَائِهِمْ، فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلًى وَأَخاً فِي الدِّينِ، فَجَاءَتْ سَهْلَةُ بِنْتُ عَمْرٍو الْقُرَشِيِّ، ثُمَّ الْعَامِرِيِّ، وَهِيَ امْرَأَةُ أَبِي حُذَيْفَةَ ابْنِ عُتْبَةَ، النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ إِنَّا كُنَّا نَرَى سَالِماً وَلَداً، وَقَدْ أَنْزَلَ اللهُ فِيهِ مَا قَدْ عَلِمْتَ، فَذَكَرَ الحَدِيثَ.

1747. It was related that Aisha said: "Abu Hudhaifa Ibn Utba Ibn Rabi'a Ibn Abdi Shams who had fought in the Battle of Badr with the Prophet (Prayers & peace be upon him), took Salim as his adopted son and made him marry his niece, Hind bint

Al Walid Ibn Utba Ibn Rabi'a, Salim was a freed slave of a woman of the Helpers. This was in the same way as the Prophet (Prayers & peace be upon him) had adopted Zaid as his son. It was the custom before Islam when a boy was adopted the people would call him by the name of his adopted father and he would be his heir. But when God revealed: 'Call them by the names of their fathers...they are your brothers in faith and your wards.' (Surah 33 verse 5) Adopted people were called by their fathers' names. The one whose father was unknown would be considered as a ward and a brother in Religion. Later Sahla Bint Suhail Ibn Amr Al Quraishi Al Amiri, the wife of Abu Hudhaifa Ibn Utba, came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! We used to consider Salim as our adopted son and now God has revealed concerning this.' The rest of the narration was then mentioned."

١٧٤٨ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولَ اللهِ ﷺ عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا: لَعَلَّكِ أَرَدْتِ الحَجَّ؟ قَالَتْ: وَاللهِ لاَ أَجِدُنِي إِلاَّ وَجِعَةً، فَقَالَ لَهَا: حُجِّي وَاشْتَرِطِي وَقُولِي: اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي، وَكَانَتْ تَحْتَ الْمِقْدَادِ بْنِ الأَسْوَدِ.

1748. It was related that Aisha said: "The Messenger of God went to Dub'a bint Al Zubair and asked her: 'Do you wish to perform the Pilgrimage?' She said: 'By God, I feel ill.' He said: 'Then make your intention to perform Pilgrimage and say that you will complete it at any place where you cannot proceed any further.' She was the wife of Al Miqdad Ibn Al Aswad."

١٧٤٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: تُنْكَحُ الْمَرْأَةُ لأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ.

1749. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "You may marry a woman for four things; her wealth, her family, her beauty and her Religion. But marry the religious woman or you will lose."

١٧٥٠ - عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَرَّ رَجُلٌ غَنِيٌّ على النَّبِيِّ، ﷺ فَقَالَ: مَا تَقُولُونَ فِي هَذَا؟ قَالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ، وَإِنْ قَالَ أَنْ يُسْتَمَعَ، قَالَ: ثُمَّ سَكَتَ، فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، فَقَالَ: مَا تَقُولُونَ فِي هَذَا؟ قَالُوا: حَرِيٌّ إنْ خَطَبَ أَنْ لاَ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لاَ يُشَفَّعَ، وَإِنْ قَالَ أَنْ لاَ يُسْمَعَ، فَقَالَ رَسُولُ اللهِ ﷺ: هذا خَيْرٌ مِنْ مِلْءِ الأَرْضِ مِثْلَ هَذَا [يقصد الأول].

1750. It was related that Sahl said: "A man walked by the Messenger of God and the Messenger of God asked his companions: 'What do you think about that man?' They said: 'If he proposes he should be accepted, and if he asks for someone else, his intercession should be accepted, and if he speaks he should be hearkened.' The Messenger of God remained silent and then a poor man from the Muslims walked by, and the Messenger of God said: 'What do you think about that man?' They said: 'If he proposes he should be refused, and if he asks for someone else, his intercession should be rejected, and if he speaks he should not be hearkened.' The Messenger of God said: 'That poor man is better than so many like the first of whom the earth is filled'."

١٧٥١ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ على الرِّجَالِ مِنَ النِّسَاءِ.

1751. It was related that Usama Ibn Zaid said that the Prophet (Prayers & peace be upon him) said: "No affliction will remain after me more harmful to men than women."

١٧٥٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: أَلاَ تَتَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قالَ: إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ.

1752. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) was asked: 'Will you marry the daughter of Hamza?' He said: 'She is my niece in suckling'."

١٧٥٣ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ هذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ النَّبِيُّ ﷺ: أُرَاهُ فُلاَناً لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ، قَالَتْ عَائِشَةُ: لَوْ كَانَ فُلاَنٌ حَيًّا، لِعَمِّهَا مِنَ الرَّضَاعَةِ، دَخَلَ عَلَيَّ؟ فَقَالَ: نَعَمْ، الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلاَدَةُ.

1753. It was related that Aisha said that when the Messenger of God was with her she heard a man's voice seeking permission to enter the house of Hafsa. Aisha said: "I said, O Messenger of God! A man is seeking permission to enter your house.' The Prophet (Prayers & peace be upon him) said: 'I believe he is so and so, the foster uncle of Hafsa.' Aisha said: 'If so and so, her foster uncle, was alive, could he enter my house?' The Prophet (Prayers & peace be upon him) said: 'Yes, for relationship in suckling renders unlawful everything which is unlawful by blood relationship'."

١٧٥٤ - عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، رَضِيَ اللهُ عَنْهُمَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ انْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ فَقَالَ: أَوَتُحِبِّينَ ذَلِكَ، فَقُلْتُ: نَعَمْ لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ شَارَكَنِي فِي خَيْرٍ أُخْتِي، فَقَالَ النَّبِيُّ ﷺ: إِنَّ ذلِكَ لاَ يَحِلُّ لِي، قُلْتُ: فَإِنَّا نُحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ بِنْتَ أَبِي سَلَمَةَ، قَالَ: بِنْتَ أُمِّ سَلَمَةَ، قُلْتُ: نَعَمْ، فَقَالَ: لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حَجْرِي، مَا حَلَّتْ لِي، إِنَّهَا لابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلاَ أَخَوَاتِكُنَّ.

1754. It was related that Umm Habiba said: "I said: 'O Messenger of God! Marry my sister, the daughter of Abu Sufyan.' He said: 'Would that please you?' I said: 'Yes, for I am your only wife, and the dearest person to share good with me is my sister.' The Prophet (Prayers & peace be upon him) said: 'But it is not lawful for me to marry two sisters together.' I said: 'O Messenger of God! By God, we have heard that you wish to marry Durra the daughter of Abu Salama.' He said: 'You mean the daughter of Umm Salama?' I said: 'Yes.' He said: 'By God! Even if she was not my step-daughter it would not be lawful for me to marry her, for she is my niece in suckling, as Thuwaiba suckled me and Abu Salama, so you should not offer your daughter or your sisters to me'."

١٧٥٥ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ، فَكَأَنَّهُ تَغَيَّرَ وَجْهُهُ كَأَنَّهُ كَرِهَ ذلِكَ، فَقَالَتْ: إِنَّهُ أَخِي، فَقَالَ: انْظُرْنَ مَنْ إِخْوَانُكُنَّ، فَإِنَّمَا الرَّضَاعَةُ مِنَ الْمَجَاعَةِ.

1755. It was related that Aisha said that the Prophet (Prayers & peace be upon him) came in to her house while a man was sitting with her, his face became angry as if he disliked that. She said: "This is my brother in suckling.' He said: 'Be certain as to who is your foster brother, for foster relationship is established only when milk is the sole food for a child."

١٧٥٦ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا.

1756. It was related that Jabir said: "The Messenger of God prohibited women from marrying men together with their paternal or maternal aunts."

١٧٥٧ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ نَهى عَنِ الشِّغَارِ.

1757. It was related that Ibn Umar said: "The Messenger of God prohibited for anyone to give his daughter in marriage to another and the latter to give his daughter in marriage to the former without payment of dowry."

١٧٥٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وَسَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُمْ قَالاَ: كُنَّا فِي جَيْشٍ، فَأَتَانَا رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا، فَاسْتَمْتِعُوا.

1758. It was related that Jabir Ibn Abd Allah and Salama Ibn Al Akwa said: "We were in an army and the Messenger of God came to us and said: 'You are permitted to contract a temporary marriage, so do so."

١٧٥٩ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللهِ ﷺ زَوِّجْنِيهَا، فَقَالَ: مَا عِنْدَكَ؟ قَالَ: مَا عِنْدِي شَيْءٌ، قَالَ: اذْهَبْ فَالْتَمِس وَلَوْ خَاتَماً مِنْ حَدِيدٍ، فَذَهَبَ ثُمَّ رَجَعَ، فَقَالَ: لاَ وَاللهِ مَا وَجَدْتُ شَيْئاً، وَلاَ خَاتَماً مِنْ حَدِيدٍ، وَلَكِنْ هذَا إِزَارِي وَلَهَا نِصْفُهُ، قَالَ سَهْلٌ: وَمَا لَهُ رِدَاءٌ، فَقَالَ النَّبِيُّ ﷺ: وَمَا تَصْنَعُ بِإِزَارِكَ؟ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ، فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَآهُ النَّبِيُّ ﷺ فَدَعَاهُ أَوْ دُعِيَ لَهُ، فَقَالَ لَهُ: مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟ قَالَ: مَعِي سُورَةُ كَذَا، وَسُورَةُ كَذَا، وَسُورَةُ كَذَا، لِسُوَرٍ يُعَدِّدُهَا، فَقَالَ النَّبِيُّ ﷺ: أَمْكَنَّاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ.

وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ امْرَأَةً جَاءَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ جِئْتُ لأَهَبَ لَكَ نَفْسِي، فَنَظَرَ إِلَيْهَا رَسُولُ اللهِ ﷺ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ، ثُمَّ طَأْطَأَ رَأْسَهُ، وَذَكَرَ الحَدِيثَ، وَقَالَ فِي آخِرِهِ: أَتَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبِكَ؟ قَالَ: نَعَمْ، قَالَ: اذْهَبْ فَقَدْ مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ.

1759. It was related that Sahl Ibn Sa'd said: "A woman offered herself to the Prophet (Prayers & peace be upon him) in marriage. A man said to him: 'O Messenger of God! Marry her to me.' The Prophet (Prayers & peace be upon him) said: 'What do you have?' The man said: 'Nothing.' The Prophet (Prayers & peace be upon him) said: 'Go find anything, even an iron ring.' The man went and came back and said: 'I have found nothing, not even an iron ring, but here is my waist wrapper and I will give her half of it.' He had no upper garment. The Prophet (Prayers & peace be upon him) said: 'What will she do with your waist sheet? If you wear it, nothing will cover her, and if she wears it nothing will cover you.' So he sat down and after some time he got up to go. When the Prophet (Prayers & peace be upon him) saw him going he called him and said: 'How much of the Qur'an have you put to heart?' The man said: 'I know this Surah and that Surah by heart.' The Prophet (Prayers & peace be upon him) said: 'I give her to you in marriage for what you memorise of the Qur'an'." It was also related that Sahl Ibn Sa'd said: "A woman came to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! I have come to offer myself to you in marriage.' The Messenger of God looked at her, he looked intently and then looked away. When she saw that he did not respond she sat down. One of his companions stood up and said: 'O Messenger of God! If you do not need her, then give her in marriage to me.' The Prophet (Prayers & peace be upon him) said: 'What do you have to offer?' The man said: 'Nothing, by God, O Messenger of God!' The Prophet (Prayers & peace be upon him) said: 'Go to your family and try to find something.' So the man went and re-

turned and said: "No, by God, O Messenger of God! I have not found anything.' The Prophet (Prayers & peace be upon him) said: 'Go back and look again for anything, even an iron ring.' The man went and returned and said: 'No, by God, O Messenger of God! I did not find even an iron ring, but this is my waist wrapper,' He had no upper garment. He said: 'I will give her half of it.' The Messenger of God said: 'What will she do with your waist wrapper? If you wear it then nothing will cover her, and if she wears it nothing will cover you.' So he sat down for and after some time he got up to go. When the Prophet (Prayers & peace be upon him) saw him going he called him and said: 'How much of the Qur'an have you put to heart?' The man came back and said: 'I know this Surah and that Surah by heart.' The Prophet (Prayers & peace be upon him) said can you recite it by heart?' He said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'I give her to you in marriage for what you memorise of the Qur'an'."

١٧٦٠ - عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: زَوَّجْتُ أُخْتاً لِي مِنْ رَجُلٍ فَطَلَّقَهَا، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا، فَقُلْتُ لَهُ: زَوَّجْتُكَ وَفَرَشْتُكَ وَأَكْرَمْتُكَ فَطَلَّقْتَهَا، ثُمَّ جِئْتَ تَخْطُبُهَا، لا وَاللهِ لاَ تَعُودُ إِلَيْكَ أَبَداً، وَكَانَ رَجُلاً لاَ بَأْسَ بِهِ وَكَانَتِ الْمَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ هـذه الآيَةَ: ﴿فلا تعضلوهنَّ﴾، فَقُلْتُ: الآنَ أَفْعَلُ يَا رَسُولَ اللهِ، قَالَ: فَزَوَّجَهَا إِيَّاهُ.

1760. It was related that Ma'qil Ibn Yasar said that it was revealed concerning him. He said: 'I gave my sister in marriage to a man and when he divorced her and her period of waiting was completed, the man came back and asked for her hand, but I told him: 'I gave her to you in marriage and made her your couch and granted her to you, but you divorced her.

Now you return and ask for her hand again? By God, she will not return to you!' The man was not evil and his wife wished to return, so God revealed: "...then do not prevent them from remarrying their husbands....' (Surah 2 verse 232) So I said: 'I will permit her to return, O Messenger of God.' So he remarried her'."

١٧٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لاَ تُنْكَحُ الأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلاَ تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ، قَالُوا: يَا رَسُولَ اللهِ، وَكَيْفَ إِذْنُهَا؟ قَالَ: أَنْ تَسْكُتَ.

1761. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A matron should not be given in marriage without her consent and a virgin should not be given in marriage until she agrees to it.' The people asked: 'O Messenger of God! How would we know if she has agreed?' He said: 'By her silence'."

١٧٦٢ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ، إِنَّ الْبِكْرَ تَسْتَحِي؟ قَالَ: رِضَاهَا صَمْتُهَا.

1762. It was related that Aisha said: "I said: 'O Messenger of God! A virgin is shy.' He said: 'Her consent is her silence'."

١٧٦٣ - عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ الأَنْصَارِيَّةِ رَضِيَ اللهُ عَنْهَا أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَرَدَّ نِكَاحَهُ.

1763. It was related that Khansa Bint Khidam Al Ansariya said that her father gave her in marriage when she was a matron and she did not want that marriage. So she went to the Messenger of God and he proclaimed the marriage null and void."

١٧٦٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلاَ يَخْطُبُ الرَّجُلُ عَلى خِطْبَةِ أَخِيهِ حَتَّى يَتْرُكَ الخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الخَاطِبُ.

1764. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) decreed that no one should seek to negate a deal that has been struck between others. A man should not propose to a girl who is already engaged to his brother in Islam. Unless the first gives her up or permits him to propose to her."

١٧٦٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ يَحِلُّ لامْرَأَةٍ تَسْأَلُ طَلاَقَ أُخْتِهَا، لِتَسْتَفْرِغَ صَحْفَتَها، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا.

1765. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "It is not lawful for a woman to ask for her sister in Islam to be divorced so that she will have everything for herself, as she will only have what is written for her."

١٧٦٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا زَفَّتِ امْرَأَةً إِلَى رَجُلٍ مِنَ الأَنْصَارِ، فَقَالَ نَبِيُّ اللهِ ﷺ: يَا عَائِشَةُ، مَا كَانَ مَعَكُمْ لَهْوٌ، فَإِنَّ الأَنْصَارَ يُعْجِبُهُمُ اللَّهْوُ.

1766. It was related that Aisha said that she readied a bride for a man from the Helpers and the Prophet (Prayers & peace be upon him) said: "O Aisha! Have you no entertainment for the Ansar like entertainment?"

١٧٦٧ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِسْمِ اللهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذَلِكَ، أَوْ قُضِيَ بَيْنَهُمَا وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَداً.

1767. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "When any of you is intimate with his wife and says: 'In the Name of God, O God! Keep Satan away from us and from whatever You will bestow upon us.' Or if it was fated for them to have a child, then Satan will never harm him."

١٧٦٨ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا أَوْلَمَ النَّبِيُّ ﷺ على شَيْءٍ مِنْ نِسَائِهِ، مَا أَوْلَمَ عَلَى زَيْنَبَ، أَوْلَمَ بِشَاةٍ.

1768. It was related that Anas said: "The Prophet (Prayers & peace be upon him) did not give a better wedding feat when he married than the one he gave when he married Zainab, and that feast consisted of one sheep."

١٧٦٩ - عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَوْلَمَ النَّبِيُّ ﷺ على بَعْضِ نِسَائِهِ بِمُدَّيْنِ من شَعِيرٍ.

1769. It was related that Safiyya Bint Shaiba said: "The Prophet (Prayers & peace be upon him) gave a wedding feast of barley when he married some of his wives."

١٧٧٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا.

1770. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "If any of you are invited to a wedding banquet he must accept the invitation."

١٧٧١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْراً، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلَعٍ، وَإِنَّ

أعْوَجَ شَىْءٍ فِى الضِّلَعِ أعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْراً.

1771. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever believes in God and the Last Day should not harm his neighbour. And I warn you to be careful with women for they are created from a rib and the most crooked part of the rib is uppermost, so if you try to straighten it out it will break and if you leave it it will be crooked, so I warn you to be careful with women.'

حديث أم زرع

١٧٧٢ – عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: جَلَس إحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقَدْنَ أنْ لاَ يكْتُمْنَ مِنْ أخْبَارِ أزْوَاجِهِنَّ شَيْئاً، قَالَتِ الأُولَى: زَوْجِى لَحْمُ جَمَلٍ غَثٍّ عَلَى رَأْسِ جَبَلٍ، لاَ سَهْلٍ فَيُرْتَقَى، وَلاَ سَمِينٍ فَيُنْتَقَلَ. قَالَتِ الثَّانِيَةُ: زَوْجِى لاَ أُبُثُّ خَبَرَهُ إنِّى أخَافُ أنْ لاَ أذَرَهُ، إنْ أذْكُرْهُ أذْكُرْ عُجَرَهُ وَبُجَرَهُ. قَالَتِ الثَّالِثَةُ: زَوْجِى الْعَشَنَّقُ إنْ أنْطِقْ أُطَلَّقْ، وَإِنْ أسْكُتْ أُعَلَّقْ. قَالَتِ الرَّابِعَةُ: زَوْجِى كَلَيْلِ تِهَامَةَ، لاَ حَرٌّ وَلاَ قُرٌّ، وَلاَ مَخَافَةَ وَلاَ سَآمَةَ. قَالَتِ الخَامِسَةُ: زَوْجِى إنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أسِدَ، وَلاَ يَسْأَلُ عَمَّا عَهِدَ. قَالَتِ السَّادِسَةُ: زَوْجِى إنْ أكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنِ اضْطَجَعَ الْتَفَّ، وَلاَ يُولِجُ الْكَفَّ، لِيَعْلَمَ الْبَثَّ. قالتِ السَّابِعَةُ: زَوْجِى غَيَايَاءُ أوْ عَيَايَاءُ طَبَاقَاءُ، كَلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ أوْ فَلَّكِ، أوْ جَمَعَ كَلاًّ لَكِ. قَالَتِ الثَّامِنَةُ: زَوْجِى الْمَسُّ مَسُّ أرْنَبٍ، وَالرِّيحُ رِيحُ زَرْنَبٍ. قَالَتِ التَّاسِعَةُ: زَوْجِى رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ. قَالَتِ الْعَاشِرَةُ: زَوْجِى مَالِكٌ، وَمَا مَالِكٌ، مَالِكٌ خَيْرٌ مِنْ ذَلِكَ، لَهُ إبِلٌ كَثِيرَاتُ الْمَبَارِكِ، قَلِيلاَتُ الْمَسَارِحِ، وَإِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ، أيْقَنَّ أنَّهُنَّ هَوَالِكُ. قَالَتِ الحَادِيَةَ عَشْرَةَ: زَوْجِى أبُو زَرْعٍ وَمَا أبُو زَرْعٍ، أنَاسَ مِنْ حُلِىٍّ أُذُنَىَّ، وَمَلأَ

مَنْ شَحْمٍ عَضُدَىَّ، وبَجَحَنِى فَبَجَحَتْ إِلَىَّ نَفْسِى وَجَدَنِى فِى أَهْلِ غُنَيْمَة بِشِقٍ، فَجَعَلَنِى فِى أَهْلِ صَهِيلٍ وَأَطِيطٍ ودَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ فَلاَ أُقَبَّحُ، وأَرْقُدُ فَأَتَصَبَّحُ، وَأَشْرَبُ فَأَتَقَنَّحُ. أُمُّ أَبِى زَرْعٍ، فَمَا أُمُّ أَبِى زَرْعٍ عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ. ابْنُ أَبِى زَرْعٍ، فَمَا ابْنُ أَبِى زَرْعٍ، مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، ويُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ. بِنْتُ أَبِى زَرْعٍ، فَمَا بِنْتُ أَبِى زَرْعٍ طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا، وَمِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا. جَارِيَةُ أَبِى زَرْعٍ، فَمَا جَارِيَةُ أَبِى زَرْعٍ، لاَ تَبُثُّ حَدِيثَنَا تَبْثِيثًا، ولاَ تُنَقِّثُ مِيرَتَنَا تَنْقِيثاً، ولاَ تَمْلأُ بَيْتَنَا تَعْشِيشاً. قَالَتْ: خَرَجَ أَبُو زَرْعٍ وَالأَوْطَابُ تُمْخَضُ، فَلَقِىَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِى وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلاً سَرِيّاً، رَكِبَ شَرِيّاً، وَأَخَذَ خَطِّيّاً، وَأَرَاحَ عَلَىَّ نَعَماً ثَرِيّاً، وَأَعْطَانِى مِنْ كُلِّ رَائِحَةٍ زَوْجاً، وقَالَ: كُلِى أُمَّ زَرْعٍ وَمِيرِى أَهْلَكِ. قَالَتْ: فَلَوْ جَمَعْتُ كُلَّ شَىْءٍ أَعْطَانِيهِمَا مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِى زَرْعٍ. قَالَتْ عَائِشَةُ رَضِىَ اللهُ عَنْهَا: قَالَ لِى رَسُولُ اللهِ ﷺ: كُنْتُ لَكِ كَأَبِى زَرْعٍ لأُمِّ زَرْعٍ.

The Hadith of Umm Zar'a

1772. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "Eleven women sat together and agreed and promised that they would not hide anything about their husbands to each other. The first said: 'My husband is like the meat on a lean weak camel which is kept on top of a mountain which is not easy to climb, nor is the meat succulent so that it would be worth the bother of going to get it.' The second said: 'I will not disclose anything about my husband for fear that I may never complete describing his defects and bad habits.' The third said: 'My husband is tall, if I describe him he will divorce me and if I remain silent he will neither divorce me nor treat me as his wife.' The fourth said:

'My husband is an even natured person like the night of Tihama, neither too hot not too cold, I do not fear him nor I am displeased with him.' The fifth said: 'My husband enters the house like a leopard and goes out like a lion. He does not enquire about anything in the house.' The sixth said: 'If my husband eats he overeats, and if he drinks he leaves nothing, and if he sleeps alone covered in garments he does not put out his hands to know how I am." The seventh said: 'My husband is a wrongdoer or weak and foolish. He has every kind of deficiency. He can injure your head or your body or both.' The eighth said: 'My husband is soft to touch like a rabbit and smells like a fragrant grass.' The ninth said: 'My husband is tall and generous who wears a long strap for his sword. He is generous and his house is always ready for the people to consult him.' The tenth said: 'My husband is Malik and who is Malik? Malik is greater than anything I can say about him. He keeps most of his camels at home and only a few are taken to pasture, when the camels hear the sound of the lute they know they are going to be slaughtered for the guests.' The eleventh said: 'My husband is Abu Zar'a and who is Abu Zar'a? He has given me so many ornaments and my ears are heavy with them and my arms have become fat. And he has made me happy, and I have become so happy that I feel proud of myself. He took me from my family who only owned sheep and who lived in property, and brought me to a noble family with horses and camels and threshing and purifying grain. Whatever I say he does not reprimand me or insult me. When I sleep I sleep until late in the morning and when I drink water I drink my fill. The mother of Abu Zar'a, what can one say in praise of the mother of Abu Zar'a.

She was well off and generous. As for the son of Abu Zar'a, what can one say of the son of Abu Zar'a? He is as thin as an unsheathed sword and the arm of a kid satisfies his hunger. As for the daughter of Abu Zar'a, she is obedient to her father and mother. She is fat and well rounded and that makes her husband's other wife jealous. As for the slave girl of Abu Zar'a, what can one say of the slave girl of Abu Zar'a? She does not disclose our secrets but guards them, and she does not waste our food nor leaves rubbish thrown everywhere in the house.' The eleventh lady also said: 'One day Abu Zar'a went out at milking time and he saw a woman who had two sons like leopards playing at her breasts. He divorced me and married her, so I married a noble man who used to ride a swift horse with a spear in his hand. He gave me many things and every kind of livestock in pairs and said: 'Eat O Umm Zar'a and give to your relatives.' She added: 'But all the things my second husband gave me would not have filled the smallest pot of Abu Zar'a's. Aisha said: 'The Messenger of God told me: 'I am to you as Abu Zar'a was to his wife Um Zar'a'."

١٧٧٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لاَ يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنَ فِى بَيْتِهِ إِلاَّ بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ مِنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدَّى إِلَيْهِ شَطْرُهُ.

1773. It was related that Abu Huraira said that the Messenger of God said: "It is not lawful for a woman to fast without the permission of her husband if he is at home, and she should not permit anyone to enter his house except with his permission, and if she spends his wealth in charity without his knowledge, he will get half the reward."

١٧٧٤ - عَنْ أُسَامَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قُمْتُ عَلَى بَابِ الجَنَّةِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَهْلَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ على بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ.

1774. It was related that Usama said that the Prophet (Prayers & peace be upon him) said: "I stood by the gate of Paradise and saw that the majority of the people who entered it were the poor, while the rich were stopped at the gate. But the companions of the Fire were ordered to be taken to the Fire, then I stood by the gate of the Fire and saw that the majority of those who entered it were women."

١٧٧٥ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ أَقْرَعَ بَيْنَ نِسَائِه فَطَارَتِ الْقُرْعَةُ لِعَائِشَةَ وَحَفْصَةَ، وَكَانَ النَّبِيُّ ﷺ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ. فَقَالَتْ حَفْصَةُ: أَلاَ تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرَكِ، تَنْظُرِينَ وَأَنْظُرُ، فَقَالَتْ: بَلَى، فَرَكِبَتْ، فَجَاءَ النَّبِيُّ ﷺ إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ عَلَيْهَا ثُمَّ سَارَ حَتَّى نَزَلُوا وَافْتَقَدَتْهُ عَائِشَةُ. فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيها بَيْنَ الإِذْخِرِ، وَتَقُولُ: يَا رَبِّ سَلِّطْ عَلَيَّ عَقْرَباً أَوْ حَيَّةً تَلْدَغُنِي، وَلاَ أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئاً.

1775. It was related that Aisha said that before the Prophet (Prayers & peace be upon him) set off for a journey he used to draw lots between his wives. On one of his journeys the lot fell to Aisha and Hafsa, at nightfall the Prophet (Prayers & peace be upon him) used to ride beside Aisha and talk with her. One night Hafsa said to Aisha: 'Will you ride on my camel tonight and let me ride in yours so that I may see you and you may see me?' Aisha said: 'Yes.' So Aisha rode and then the Prophet (Prayers & peace be upon him) came towards Aisha's camel on which Hafsa was riding. He greeted Hafsa

and carried on until they dismounted. Aisha missed him and so when they dismounted she put her legs in the Idhkhir and said: 'O Lord! Send a scorpion or snake to bite me for I can not blame him'."

١٧٧٦ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: وَلَوْ شِئْتُ أَنْ أَقُولَ قَالَ النَّبِيُّ ﷺ وَلَكِنْ قَالَ: السُّنَّةُ إِذَا تَزَوَّجَ الْبِكْرَ أَقَامَ عِنْدَهَا سَبْعاً، وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلاثاً.

7. It was related that Anas said: "The tradition is that if someone marries a virgin and he is already married to a matron, then he should stay with the virgin for seven days, and if someone marries a matron he should stay with her for three days."

١٧٧٧ - عَنْ أَسْمَاءَ رَضِيَ اللهُ عَنْهَا أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ، إِنَّ لِي ضَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلابِسِ ثَوْبَيْ زُورٍ.

1777. It was related that Asma' said that a lady said: "O Messenger of God! My husband has another wife, would it be a sin on me if I tell her he has given me something he has not given me?' The Messenger of God said: 'The one who pretends that he has been given something that he has not been given is like the one who wears two garments of falsehood'."

١٧٧٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَغَارُ، وَغَيْرَةُ اللهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللهُ.

1778. It was related that Abu Huraira said that the Messenger of God said: "God has a sense of jealousy and Gods' sense of jealousy is provoked when a believer commits something that God has forbidden."

١٧٧٩ - عَنْ أَسْمَاءَ بِنْت أَبِى بَكْر رَضِىَ اللهُ عَنْهُمَا قَالَتْ: تَزَوَّجَنِى الـزُّبَيْرُ وَمَا لَهُ فِى الأَرْضِ مِن مَالٍ وَلاَ مَمْلُوكٍ، وَلاَ شَىْءٍ، غَيْرَ نَـاضِحٍ، وَغَيْرَ فَرَسِه، فَكُنْتُ أَعْلِفُ فَرَسَهُ وَأَسْتَقِى الْمَاءَ وَأَخْرِزُ غَرْبَهُ وَأَعْجِنُ، وَلَمْ أَكُنْ أُحْسِنُ أَخْبِزُ، وَكَانَ يَخْبِزُ جَارَاتٌ لِى مِنَ الأَنْصَارِ، وكـنَّ نِسْوَةَ صِدْقٍ، وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الـزُّبَيْرِ الَّتِى أَقْطَعَهُ رَسُولُ اللهِ ﷺ عَلى رَأْسِى، وَهِىَ مِنِّى عَلى ثُلُثَىْ فَرْسَخٍ، فَجِئْتُ يَوْمـاً وَالنَّوى عَلى رَأْسِى، فَلَقِيتُ رَسُولَ اللهِ ﷺ، وَمَعَهُ نَفَرٌ مِنَ الأَنْصَارِ فَدَعَانِى، ثُمَّ قَالَ: إِخْ، إِخْ، لِيَحْمِلَنِى خَلْفَهُ، فَاسْتَحْيَيْتُ أَنْ أَسِيــرَ مَعَ الرِّجَالِ، وَذَكَرْتُ الـزُّبَيْرَ وَغَيْرَتَهُ، وَكَانَ أَغْيَرَ النَّاسِ، فَعَرَفَ رَسُـولُ اللهِ ﷺ أَنِّى قَد اسْتَحْيَيْتُ، فَمَضَـى، فَجِئْتُ الـزُّبَيْرَ، فَقُلْتُ: لَقِيَنِى رَسُولُ اللهِ ﷺ وَعَلَى رَأْسِى الـنَّوَى وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِه، فَأَنَاخَ لأَرْكَبَ فَاسْتَحْيَيْتُ مِنْهُ، وَعَرَفْتُ غَيْرَتَكَ. فَقَالَ: وَاللهِ لَحَمْلُكِ النَّوَى كَانَ أَشَدَّ عَلَىَّ مِنْ رُكُوبِك مَعَهُ. قَالَتْ: حَتَّى أَرْسَلَ إِلَىَّ أَبُو بَكْرٍ بَعْدَ ذلِكَ بَخَادِمٍ يَكْفِينِى سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِى.

1779. It was related that Asma' Bint Abu Bakr said: "When Al Zubair married me he had no real property of any slave or anything except his horse and a camel which he used to draw water from the well. I used to feed the horse with fodder and draw water and sew the pail and prepare the dough, but I did not know how to bake bread. So our neighbours from the Helpers used to bake the bread for me and they were noble ladies. I used to carry the date stones on my head from the land which the Messenger of God gave to Zubair and that land was two miles from my house. One day I was coming with the date stones on my head and I met the Messenger of God with some of the Helpers. He called to me and he made his camel kneel to let me ride behind him. I felt too shy to travel with the men and recalled Al Zubair's sense of jealousy, for his jealousy was greater than any of the people. The Messenger of God saw my shyness and went on. I

reached Al Zubair and said: 'I met the Messenger of God while I was carrying a load of date stones on my head and he was with some companions. He made his camel kneel to let me ride, but I felt too shy in his presence and recalled your sense of jealousy. At that Al Zubair said: 'By God, your being seen carrying date stones is more shameful for me than your riding with him.' Later Abu Bakr sent me a servant to look after the horse and I felt as if I had been released from captivity."

١٧٨٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ إِنِّي لأَعْلَمُ إِذَا كُنْتِ عَنِّي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضْبَى. قَالَتْ: فَقُلْتُ: مِنْ أَيْنَ تَعْرِفُ ذلِكَ؟ فَقَالَ: أَمَا إِذَا كُنْتِ عَنِّي رَاضِيَةً فَإِنَّكِ تَقُولِينَ: لاَ وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ عَلَيَّ غَضْبَى قُلْتِ: لاَ وَرَبِّ إِبْرَاهِيمَ. قَالَتْ: قُلْتُ: أَجَلْ وَاللهِ يَا رَسُولَ اللهِ مَا أَهْجُرُ إِلاَّ اسْمَكَ.

1780. It was related that Aisha said that the Messenger of God said to her: "I know when you are pleased or angry with me." I said: 'How do you know?' He said: 'When you are pleased with me you say: 'No, by the Lord of Mohammed.' But when you are angry with me you say: 'No, by the Lord of Abraham.' At that I said: 'Yes, you are right. But by God, O Messenger of God, I omit nothing but your name'."

١٧٨١ - عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِيَّاكُمْ وَالدُّخُولَ على النِّسَاءِ. فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللهِ أَفَرَأَيْتَ الحَمْوَ؟ قَالَ: الحَمْوُ المَوْتُ.

1781. It was related that Uqba Ibn Amir said that the Messenger of God said: "Be warned from entering upon the ladies." A man from the Helpers said: 'O Messenger of God! What about the wife's in-laws?' The Prophet (Prayers & peace be upon him) said: 'The in-laws are death to the wife."

١٧٨٢ - عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لاَ تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتَنْعَتَهَا لِزَوْجِهَا، كَأَنَّهُ يَنْظُرُ إِلَيْهَا.

1782. It was related that Abd Allah Ibn Mas'ud said that the Prophet (Prayers & peace be upon him) said: "A woman should not look at or touch another woman to describe her to her husband in a manner as if he was looking at her."

١٧٨٣ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا أَطَالَ أَحَدُكُمُ الْغَيْبَةَ فَلاَ يَطْرُقْ أَهْلَهُ لَيْلاً.

1783. It was related that Jabir Ibn Abd Allah said that the Messenger of God said: "When any of you is away from his house for some time he should not return to his family at night."

١٧٨٤ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا دَخَلْتَ لَيْلاً فَلا تَدْخُلْ عَلَى أَهْلِكَ حَتَّى تَسْتَحِدَّ الْمُغِيبَةُ، وَتَمْتَشِطَ الشَّعِثَةُ.

1784. It was related that Jabir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "If you return at night do not go to your family until the wife whose husband was away shaves her pubic hair and the woman with uncombed hair has combed her hair."

٧١ - كتاب الطلاق

١٧٨٥ - عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ على عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الخَطَّابِ رَسُولَ اللهِ ﷺ عَنْ ذَلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: مُرْهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ، ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءُ.

71. The Book of Divorce

1785. It was related that Ibn Umar said that during the lifetime of the Messenger of God he divorced his wife while she was menstruating. Umar Ibn Al Khattab asked the Messenger of God about it. The Messenger of God said: 'Order him to take her back and keep her until she is clean and then to wait until she has here next period and then becomes clean, at that if he wishes to keep her he may do so, and if he wishes to divorce her he can divorce her before being intimate with her, and that is the proscribed period of waiting decreed by God for women who you intend to divorce."

١٧٨٦ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ ابْنَةَ الجَوْنِ لَمَّا أُدْخِلَتْ على رَسُولِ اللهِ ﷺ وَدَنَا مِنْهَا قَالَتْ: أَعُوذُ بِاللهِ مِنْكَ، فَقَالَ لَهَا: لَقَدْ عُذْتِ بِعَظِيمٍ الْحَقِي بِأَهْلِكِ.

1786. It was related that Aisha said: "When the daughter of Al Jaun was brought to the Messenger of God and he went near her, she said: 'I seek refuge with God from you.' He said:

'You have sought refuge with The Great, return to your family'."

١٧٨٧ - وفى رواية عن أُسَيْد رضى الله عنهُ: أنَّها أُدْخلَتْ عليْه ومعها دايتُها حَاضنةٌ لَها فقالَ النَّبىُّ ﷺ: هَبى نَفْسَك لى؟ قالَتْ: وهلْ تهبُ الْمَلكةُ نفْسَها للسُّوقة. قالَ: فأهْوى بيده يضعُ يدَهُ عليْها لتسْكُنَ. فقالتْ: أعُوذُ بالله منْكَ. فقالَ: لقدْ عُذْت بمعاذ، ثُمَّ خرجَ علَيْنا، فقالَ: يا أبا أُسَيْد اكْسُها رازقيَّيْن وألْحقْها بأهْلها.

1787. It was related that Abu Usaid said: "We went with the Prophet (Prayers & peace be upon him) to a garden named Ash Shaut until we reached two walls and sat between them. The Prophet (Prayers & peace be upon him) said: 'Sit here,' and he entered the garden. A lady from Bani Jaun had been brought there and was housed in a house in a date palm garden of Umaiyya bint Al Numan Ibn Sharahil, and her wet nurse was with her. When the Prophet (Prayers & peace be upon him) entered before her he said: 'Give yourself to me in marriage as a gift.' She said: 'Can a princess give herself in marriage to a commoner?' The Prophet (Prayers & peace be upon him) raised his hand to calm her, and she said: 'I seek refuge with God from you.' He said: 'You have sought refuge with The One Who gives refuge.' Then the Prophet (Prayers & peace be upon him) came out to us and said: 'O Abu Usaid! Give her two white linen dresses to wear and let her return to her family.'

١٧٨٨ - عنْ عائشةَ رضىَ اللهُ عنْها: أنَّ امْرأةَ رفاعةَ الْقُرظىِّ، جاءَتْ إلى رسُول الله ﷺ فقالَتْ: يا رسُولَ الله إنَّ رفاعةَ طلَّقنى، فبَتَّ طلاقى، وإنِّى نكحْتُ بعْدهُ عبْدَ الرَّحْمن ابْنَ الزَّبيـر الْقُرظىَّ، وإنَّما معهُ مثْلُ الْهُدْبة. قالَ رسُولُ الله ﷺ: لعلَّك تُريدينَ

أَنْ تَرْجِعِى إِلَى رِفَاعَةَ؟ لاَ، حَتَّى يَذُوقَ عُسَيْلَتَك وَتَذُوقِى عُسَيْلَتَهُ.

1788. It was related that Aisha said: "The wife of Rifa'a Al Qurazi went to the Messenger of God and said: 'O Messenger of God! Rifa'a divorced me irrevocably, after him I married Abd Al Rahman Ibn Al Zubair Al Qurazi who turned out to be impotent.' The Messenger of God said: 'Do you wish to return to Rafa'a?' No, you cannot do so until you and Abd Al Rahman consummate your marriage."

١٧٨٩ - وَعَنْهَا رَضِىَ اللهُ عَنْهُ قَالَتْ: كَـانَ رَسُولُ اللهِ ﷺ يُحِبُّ الْعَسَلَ وَالْحَلْوَاءَ، وَكَـانَ إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلـى نِسَائِه فَيَدْنُو مِنْ إِحْدَاهُنَّ، فَدَخَلَ على حَفْصَةَ بِنْتِ عُمَرَ، فَاحْتَبَس أَكْثَرَ مِمَّا كانَ يَحْتَبِسُ، فَغِرْتُ فَسَأَلْتُ عَنْ ذلكَ، فَقِيلَ لِى: أَهْدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمِها عُكَّةً مِنْ عَسَلٍ، فَسَقَتِ الـنَّبِىَّ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا واللهِ لَنَحْتَالَنَّ لَهُ، فَقُلْتُ لِسَوْدَةَ بِنْتِ زَمْعَةَ: إِنَّهُ سَيَدْنُو مِنْكَ، فـإِذا دَنَا مِنْك، فَقُولِـى: أَكَلْتَ مَغَافِيـرَ؟ فَإِنَّه سَيَقُولُ لَك: لا، فَقُولِى لَهُ مَا هذِه الرِّيحُ الَّتِى أَجِـدُ مِنْكَ، فَإِنَّهُ سَيَقُولُ لَك سَقَتْنِى حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولِى لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ، وَسَأَقُولُ ذلكَ، وَقُولِى أَنْتِ يَا صَفِيَّةُ ذَلكَ، فَقَالَتْ: تَقُولُ سَوْدَةُ: فَوَاللهِ مَا هُوَ إِلاَّ أَنْ قَامَ عَلَى الْبَابِ، فَأَرَدْتُ أَنْ أُبَادِئَهُ بِمَا أَمَرْتِنِى بِهِ فَرَقـاً مِنْك. فَلَمَّا دَنَا مِنْهَا، قَالَتْ لَهُ سَوْدَةُ: يَا رَسُولَ اللهِ أَكَلْتَ مَغَافِيـرَ؟ قَـالَ: لاَ، قَالَتْ: فَمَا هذِه الـرِّيحُ الَّتِى أَجِدُ مِنْكَ، قَالَ: سَقَتْنِى حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقَالَتْ سَوْدَةُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطَ. فَلَمَّا دَارَ إِلَىَّ قُلْتُ لَهُ نَحْوَ ذَلكَ، فَلَمَّا دَارَ إِلَى صَفِيَّةَ، قَالَتْ لَهُ مِثْلَ ذلكَ، فَلَمَّا دَارَ إِلَى حَفْصَةَ قَالَتْ: يَا رَسُولَ اللهِ أَلاَ أَسْقِـيكَ مِنْهُ؟ قَالَ: لاَ حَاجَةَ لِى فِيهِ، قَالَتْ: تَقُولُ سَوْدَةُ: وَاللهِ لَقَدْ حَرَمْنَاهُ. قُلْتُ لَهَا: اسْكُتِى.

1789. It was related that Aisha said: "The Messenger of God was partial to honey and sweets and he used to complete the afternoon prayer and then visit his wives and stay with one of them. Once he went to Hafsa, the daughter of Umar, and

stayed with her longer than usual. I became jealous and asked why. I was told that a lady from her people had given her a skin filled with honey as a gift, and that she had made a syrup from it and offered it to the Prophet (Prayers & peace be upon him) to drink. I said: 'By God, we will play a trick on him.' So I said to Sauda bint Zam'a: 'The Prophet (Prayers & peace be upon him) will approach you and when he comes near to you, say: 'Have you taken a bad smelling gum?' He will say: 'No.' Then say: 'What then is that bad smell which I smell upon you?' He will say: 'It is the honey drink which Hafsa made for me.' Then say: 'Perhaps the bees of that honey sucked the juices of the gum tree.' And I will say the same thing and you Safiyya say the same. Later Sauda said: 'By God, as soon as he came to the door I said what you had told me to say because I feared you.' When the Prophet (Prayers & peace be upon him) came near Sauda she said to him: 'O Messenger of God! Have you taken a bad smelling gum?' He said: 'No.' She said: 'Then what is that bad smell I smell upon you?' He said: 'Hafsa made me a honey syrup to drink.' She said: 'Perhaps its bees had sucked the juices of the gum tree.' When he came to me I said the same, and when he went to Safiyya she said the same. And when the Prophet (Prayers & peace be upon him) went the next time to Hafsa she said: 'O Messenger of God! Shall I give you more of that syrup?' He said: 'I do not need it.' Sauda said: 'By God, we deprived him of it.' I said to her: 'Keep quiet'."

١٧٩٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ ثَابِتُ بْنُ قَيْسٍ مَا أَعْتِبُ عَلَيْهِ فِى خُلُقٍ، وَلاَ دِينٍ، وَلَكِنِّى أَكْرَهُ

الْكُفْرَ فِى الإِسْلاَمِ، فَقَالَ رَسُولُ اللهِ ﷺ: أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟ قَالَتْ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: اقْبَلِ الحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً.

1790. It was related that Ibn Abbas said: "The wife of Thabit Ibn Qais went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! Thabit is not to blame for the defects in his character or his Religion, but as a Muslim, I dislike to behave un-Islamically.' At that the Messenger of God said: 'Will you return to him the garden he gave you as your dowry?' She said: 'Yes.' Then the Prophet (Prayers & peace be upon him) said to Thabit: 'O Thabit! Take back your garden and divorce her straight away'."

١٧٩١ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْداً يُقَالُ لَهُ: مُغِيثٌ، كَأَنِّى أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِى، وَدُمُوعُهُ تَسِيلُ علَى لِحْيَتِه، فَقَالَ النَّبِىُّ ﷺ لِعَبَّاسٍ: يَا عَبَّاسُ، أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيث بَرِيرَةَ، وَمِن بُغْضِ بَرِيرَةَ مُغِيثاً، فَقَالَ النَّبِىُّ ﷺ: لَوْ رَاجَعْتِيه، قَالَتْ: يَا رَسُولَ اللهِ أَتَأْمُرُنِى؟ قَالَ: إِنَّمَا أَنَا أَشْفَعُ، قَالَتْ: فَلاَ حَاجَةَ لِى فِيهِ.

1791. It was related that Ibn Abbas said: "The husband of Barira was a slave named Mughith, it is as if I see him now, going behind Barira and weeping until his tears ran down his beard. The Prophet (Prayers & peace be upon him) said: 'O Abbas! Are you not surprised by the love Mughith has for Barira and the hate Barira has for Mughith?' The Prophet (Prayers & peace be upon him) said to Barira: 'Why do you not return to him?' She said: 'O Messenger of God! Do you command me to do so?' He said: 'No, I only intervene on his behalf.' She said: 'I do not need him'."

١٧٩٢ - عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هكَذَا، وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى وَفَرَّجَ بَيْنَهُمَا شَيْئاً.

1792. It was related that Sahl Ibn Sa'd Al Sa'idi, the friend of the Messenger of God, said: "The Messenger of God held out his middle and index fingers and said: 'My coming and the Hour are like this.' Meaning that the time between his lifetime and the Hour would be as little as the space between his two fingers'."

١٧٩٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ وُلِدَ لِي غُلاَمٌ أَسْوَدُ، فَقَالَ: هَلْ لَكَ مِنْ إِبِلٍ؟ قَالَ: نَعَمْ، قَالَ: مَا أَلْوَانُهَا؟ قَالَ: حُمْرٌ، قَالَ: هَلْ فِيهَا مِنْ أَوْرَقَ؟ قَالَ: نَعَمْ، قَالَ: فَأَنَّى ذَلِكَ؟ قَالَ: لَعَلَّهُ نَزَعَهُ عِرْقٌ، قَالَ: فَلَعَلَّ ابْنَكَ هَذَا نَزَعَهُ عِرْقٌ.

1793. It was related that Abu Huraira said: "A man went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! A black child has been born to me.' The Prophet (Prayers & peace be upon him) said: 'Do you have camels?' The man said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'What is their colour?' He said: 'Red.' The Prophet (Prayers & peace be upon him) said: 'Is they a gray one among them?' The man said: 'Yes.' The Prophet (Prayers & peace be upon him) said: 'Where does that come from?' He said: 'It maybe because of inherited characteristics.' The Prophet (Prayers & peace be upon him) said: 'So it may be your new son has that colour because of inherited characteristics'."

١٧٩٤ - عَنِ ابْنِ عُمرَ رَضِيَ اللهُ عَنْهُمَا فِي حَدِيثِ الْمُتَلاَعِنَيْنِ، قَال: قَالَ رَسُولُ اللهِ ﷺ لِلْمُتَلاَعِنَيْنِ: حِسَابُكُمَا علَى اللهِ أَحَدُكُمَا كَاذِبٌ، لاَ سَبِيلَ لَكَ عَلَيْهَا، قَالَ: مَالِي؟ قَال: لاَ مَالَ لَكَ إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَلِكَ أَبْعَدُ لَكَ.

1794. It was related that Ibn Umar said about what was said concerning taking an oath in accusation of infidelity that the Prophet (Prayers & peace be upon him) said to those involved in taking oaths of accusation of infidelity: 'Your account is with God, one of you is a liar, and you have no right over her. The man said: 'What about my property' The Prophet (Prayers & peace be upon him) said: 'You are not entitled to any property, if you are telling the truth about her then your property was for what you enjoyed of her in marriage, and if you have lied about her then you are not entitled to have it back."

١٧٩٥ - عَنْ أُمِّ سَلَمَةَ عن أُمِّهَا رَضِيَ اللهُ عَنْهَا، أَنَّ امْرَأَةً تُوُفِّي زَوْجُهَا فَخَشُوا عَلَى عَيْنَيْهَا، فَأَتَوْا رَسُولَ اللهِ ﷺ فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ: لاَ تَكَحَّلُ قَدْ كَانَتْ إِحْدَاكُنَّ تَمْكُثُ فِي شَرِّ أَحْلاَسِهَا، أَوْ شَرِّ بَيْتِهَا، فَإِذَا كَانَ حَوْلٌ فَمَرَّ كَلْبٌ رَمَتْ بِبَعْرَةٍ، فَلاَ، حَتَّى تَمْضِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ.

1795. It was related that Umm Salama said: "A woman was widowed and her relatives worried because she had diseased eyes. They came to the Messenger of God and asked him to permit them to treat her eyes with kohl, but he said: 'She should not apply kohl to her eyes. A widow should remain in her worst clothes until a year has passed, then if a dog passes her by she would throw a ball of dung, no, she may not until

four months and ten days have passed.' It was related that Umm Habiba said: "The Prophet (Prayers & peace be upon him) said: 'It is not lawful for a Muslim woman who believes in God and the Last Day to mourn for more the three days, except for her husband, whom she should mourn for four months and ten days."

٧٢ - كتاب النفقات وفضل النفقة على الأهل

١٧٩٦ - عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً على أَهْلِهِ وَهْوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً.

72. The Book of Expenditure

1796. It was related that Abu Mas'ud Al Ansari said that the Prophet (Prayers & peace be upon him) said: "When a Muslim expends on his family in the hope of the reward of God is considered as charity for him."

١٧٩٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: السَّاعِي على الأَرْمَلَةِ والْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ، أَوِ الْقَائِمِ اللَّيْلَ، الصَّائِمِ النَّهَارَ.

1797. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The one who cares for a widow or a needy person is like a fighter in God's Cause or like the one who prays all night and fasts all day."

١٧٩٨ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَبِيعُ نَخْلَ بَنِي النَّضِيرِ، وَيَحْبِسُ لأَهْلِهِ قُوتَ سَنَتِهِمْ.

1798. It was related that Umar said: "The Prophet (Prayers & peace be upon him) used to sell dates from the garden of Bani Al Nadir and store enough food for his family to provide for their needs for a year."

٧٣ - كتاب الأطعمة

١٧٩٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: أَصَابَنِى جَهْدٌ شَدِيدٌ فَلَقِيتُ عُمَرَ بْنَ الخَطَّابِ رَضِىَ اللهُ عَنْهُ، فَاسْتَقْرَأْتُهُ آيَةً مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ، فَدَخَلَ دَارَهُ، وَفَتَحَهَا عَلَىَّ فَمَشَيْتُ غَيْرَ بَعِيدٍ، فَخَرَرْتُ لِوَجْهِى مِنَ الجَهْدِ وَالجُوعِ، فَإِذَا رَسُولُ اللهِ ﷺ قَائِمٌ عَلَى رَأْسِى، فَقَالَ: يَا أَبَا هُرَيْرَةَ، فَقُلْتُ: لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ، فَأَخَذَ بِيَدِى فَأَقَامَنِى وَعَرَفَ الَّذِى بِى، فَانْطَلَقَ بِى إِلَى رَحْلِهِ، فَأَمَرَ لِى بِعُسٍّ مِنْ لَبَنٍ فَشَرِبْتُ، ثُمَّ قَالَ: عُدْ يَا أَبَا هُرَيْرَةَ فَعُدْتُ فَشَرِبْتُ، ثُمَّ قَالَ: عُدْ فَعُدْتُ فَشَرِبْتُ حَتَّى اسْتَوَى بَطْنِى، فَصَارَ كَالْقِدْحِ، قَالَ: فَلَقِيتُ عُمَرَ، وَذَكَرْتُ لَهُ الَّذِى كَانَ مِنْ أَمْرِى وَقُلْتُ لَهُ: تَوَلَّى اللهُ ذَلِكَ مَنْ كَانَ أَحَقَّ بِهِ مِنْكَ يَا عُمَرُ؟ واللهِ لَقَد اسْتَقْرَأْتُكَ الآيَةَ، وَلأَنَا أَقْرَأُ لَهَا مِنْكَ، قَالَ عُمَرُ: وَاللهِ لأَنْ أَكُونَ أَدْخَلْتُكَ أَحَبُّ إِلَىَّ مِنْ أَنْ يَكُونَ لِى مِثْلُ حُمْرِ النَّعَمِ.

73. The Book of Food

1799. It was related that Abu Huraira said: "The family of Mohammed did not satisfy their hunger for three days successively until he died." It was related that Abu Huraira said: "I was once feeling weak from hunger and I met Umar Ibn Al Khattab, so I asked him to recite a verse from the Book of God for me. He went into his house and explained it to me. After I had walked a little way I fell on my face from the weakness of hunger. Then I saw the Messenger of God beside my head, he said: 'O Abu Huraira! I said: 'I hear and I am coming O Messenger of God!' He took my hand and helped

me up and asked what ailed me. So he took me to his house and ordered a large bowl of milk for me, I drank it and he said: 'Drink more, O Abu Hirr!' So I drank more and he said: 'Drink more.' So I drank more until my stomach was filled and looked like a gourd. After that I met Umar and told him what had happened saying: 'O Umar, someone who has more right than you took charge of the matter. By God, I asked you to recite a verse to me while I knew it better than you.' At that Umar said: 'By God! If I had taken you in and given you hospitality, it would have been better for me than the best blessing'."

١٨٠٠ - عَنْ عمرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ غُلاَمــاً فِي حَجْرِ رَسُولِ الله ﷺ وكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ الله ﷺ: يَا غُلاَمُ سَمِّ اللهَ وَكُلْ بِيَمِينِكَ، وكُلْ مِمَّا يَلِيكَ، فَما زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

1800. It was related that Umar Ibn Abu Salama said: "I was under the care of the Messenger of God when I was a boy and my hand used to move around the dish while I was eating. So the Messenger of God said: 'O boy! Pronounce the Name of God and eat with your right hand, and eat whatever is nearer to you in the dish.' I have followed those instructions when I eat ever since."

١٨٠١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: تُوُفِّيَ رَسُولُ الله ﷺ حِينَ شَبِعْنَا مِنَ الأَسْوَدَيْنِ التَّمْرِ وَالمَاءِ.

1801. It was related that Aisha said: "We had satisfied our hunger with the two black things when the Prophet (Prayers & peace be upon him) died."

١٨٠٢ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: مـا أَكَلَ النَّبِيُّ ﷺ خُبْزاً مُرَقَّقـاً ولاَ شَاةً مَسْمُوطَةً حَتَّى لَقِيَ اللهَ.

وَعَنْهُ رَضِيَ اللهُ عَنْهُ فِي رِوَايَةٍ قَالَ: مـا عَلِمْتُ النَّبِيَّ ﷺ أَكَلَ على سُكُرُّجَةٍ قَطُّ، وَلاَ خُبِزَ لَهُ مُرَقَّقٌ قَطُّ، ولاَ أَكَلَ عَلَى خِوَانٍ قَطُّ.

1802. It was related that Anas said: "The Prophet (Prayers & peace be upon him) did not eat thin bread or roast sheep until he encountered God Almighty." It was also related that Anas said: "As far as I know the Prophet (Prayers & peace be upon him) never ate his food from a large tray, or ever ate well baked bread or sat at a table."

١٨٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: طَعَامُ الاثْنَيْنِ كَافِي الثَّلاَثَةِ، وَطَعَامُ الثَّلاَثَةِ كَافِي الأَرْبَعَةِ.

1803. It was related that Abu Huraira said that the Messenger of God said: "The food for two is enough for three, and the food for three is enough for four."

١٨٠٤ - عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ لاَ يَأْكُلُ حَتَّى يُؤْتَى بِمِسْكِينٍ يَأْكُلُ مَعَهُ، فَأُتِيَ يَوْماً بِرَجُلٍ يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيراً، فَقَالَ لِخَادِمِهِ: لاَ تُدْخِلْ هَذَا عَلَيَّ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ.

1804. It was related that Ibn Umar would never eat his meal unless a needy man was brought to eat with him. Nafi'a, the narrator, said: "I brought a needy man to eat with him one day and the man ate too much, at that Ibn Umar said: 'O Nafi'a, do not bring this man to my house again, as I have heard the Prophet (Prayers & peace be upon him) say: 'The believer eats with one stomach and an unbeliever eats with seven stomachs.' "

١٨٠٥ - عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ: لاَ آكُلُ وَأَنَا مُتَّكِيءٌ.

1805. It was related that Abu Juhaifa said: "I was with the Prophet (Prayers & peace be upon him) when he told a man with him: 'I do not lean while eating'."

١٨٠٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَاماً قَطّ إِنْ اشْتَهَاهُ أَكَلَهُ، وإِنْ كَرِهَهُ تَرَكَهُ.

1806. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) never made averse comment about food, but if he liked it he ate it, and if he disliked it he left it."

١٨٠٧ - عَنْ سَهْلٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: هَلْ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ ﷺ النَّقِيَّ؟ قَالَ: لاَ، قِيلَ: فَهَلْ كُنْتُمْ تَنْخُلُونَ الشَّعِيرَ؟ قَالَ: لاَ، وَلَكِنْ كُنَّا نَنْفُخُهُ.

1807. It was related that Sahl said he was asked: "During the Prophet's (Prayers & peace be upon him) lifetime did you have white flour?' Sahl said: 'No.' It was said: 'Did you sift barley flour?' He said: 'No, but we used to blow on it'."

١٨٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ ﷺ يوماً بَيْنَ أَصْحَابِهِ تَمْراً، فَأَعْطَى كُلَّ إِنْسَانٍ سَبْعَ تَمَرَاتٍ إِحْدَاهُنَّ حَشَفَةٌ فَلَمْ يَكُنْ فِيهِنَّ تَمرَةٌ أَعْجَبُ إِلَيَّ مِنْهَا شَدَّتْ فِي مِضَاغِي.

1808. It was related that Abu Huraira said: "The Prophet (Prayers & peace be upon him) divided dates between his companions and gave each of them seven dates. He gave seven dates to me, one of them was dry and hard, but I it was the best which I preferred from the rest of them because it kept me chewing for a long time."

١٨٠٩ - وَعَنْهُ أَيْضاً رَضِيَ اللهُ عَنْهُ أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ فَدَعَوْهُ، فَأَبَى أَنْ يَأْكُلَ، وَقَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ.

1809. It was related that Abu Huraira said that he passed by some people who had a roast sheep before them. They invited him but he refused to eat and said: 'The Messenger of God departed this life without ever having even a full meal of barley."

١٨١٠ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهُ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامِ الْبُرِّ ثَلاَثَ لَيَالٍ تِبَاعاً حَتَّى قُبِضَ.

1810. It was related that Aisha said that the family of Mohammed never ate white bread to their fill for three continuous nights until he died."

١٨١١ - وَعَنْهَا أَيْضاً رَضِيَ اللهُ عَنْهَا أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ، إِلاَّ أَهْلَهَا وَخَاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ فَصُبَّتِ التَّلْبِينَةُ عَلَيْهَا، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بِبَعْضِ الْحُزْنِ.

1811. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said that when one of her family died, the women gathered and then left except her family and closest friends. She ordered for a pot of flour and honey to be cooked, then made Tharid and poured it over it. Then she said: "Eat from it as I have heard the Messenger of God say: 'The cooked flour and honey comforts the heart of the infirm and takes away some of the sadness'."

١٨١٢ - عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لاَ تَلْبَسُوا الحَرِيرَ وَلاَ الدِّيبَاجَ، وَلاَ تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الآخِرَةِ.

1812. It was related that the Prophet (Prayers & peace be upon him) said: "Do not wear silk or Diybaj, and do not drink from silver or golden cups, and do not eat from plates made of those metals, as those things are for the unbelievers in the life of this world but for us in the Hereafter."

١٨١٣ - عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلامٌ لَحَّامٌ، فَقَالَ: اصْنَعْ لِي طَعَاماً أَدْعُو رَسُولَ اللهِ ﷺ خَامِسَ خَمْسَةٍ، فَدَعَا رَسُولَ اللهِ ﷺ خَامِسَ خَمْسَةٍ فَتَبِعَهُمْ رَجُلٌ، فَقَالَ النَّبِيُّ ﷺ: إِنَّكَ دَعَوْتَنَا خَامِسَ خَمْسَةٍ، وَهَذَا رَجُلٌ قَدْ تَبِعَنَا، فَإِنْ شِئْتَ أَذِنْتَ لَهُ، وَإِنْ شِئْتَ تَرَكْتَهُ؟ قَالَ: بَلْ أَذِنْتُ لَهُ.

1813. It was related that Abu Mas'ud Al Ansari said: "A man named Abu Shu'aib had a slave who was a butcher. He told him: 'Prepare a meal so I can invite the Messenger of God and four others.' So he invited the Messenger of God and four other men, but another man came along with them, at this the Prophet (Prayers & peace be upon him) said: 'You have invited me to be one of five guests, but now there is another who has followed us. If you wish you may let him in, and if you wish you may refuse him.' At that the host said: 'I will let him in'."

١٨١٤ - عَنْ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ، رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ الرُّطَبَ بِالْقِثَّاءِ.

1814. It was related that Abd Allah Ibn Ja'far Ibn Abi Talib said: "I saw the Prophet (Prayers & peace be upon him) eat fresh dates with cucumber."

١٨١٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ بِالْمَدِينَةِ يَهُودِيٌّ، وَكَانَ يُسْلِفُنِي فِي تَمْرِي إِلَى الجَذَاذِ، وَكَانَتْ لِجَابِرٍ الأَرْضُ الَّتِي بِطَرِيقِ رُومَةَ، فَجَلَسَتْ، فَخَلاَ عَاماً، فَجَاءَنِي الْيَهُودِيُّ عِنْدَ الجَذَاذِ وَلَمْ أَجُدَّ مِنْهَا شَيْئاً، فَجَعَلْتُ أَسْتَنْظِرُهُ إِلَى قَابِلٍ فَيَأْبَى، فَأُخْبِرَ بِذَلِكَ النَّبِيُّ ﷺ فَقَالَ لأَصْحَابِهِ: امْشُوا نَسْتَنْظِرْ لِجَابِرٍ مِنَ الْيَهُودِيِّ. فَجَاءُونِي فِي نَخْلِي فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُ الْيَهُودِيَّ فَيَقُولُ: أَبَا الْقَاسِمِ لاَ أُنْظِرُهُ، فَلَمَّا رَأَى النَّبِيُّ ﷺ قَامَ فَطَافَ فِي النَّخْلِ، ثُمَّ جَاءَهُ فَكَلَّمَهُ، فَأَبَى، فَقُمْتُ فَجِئْتُ بِقَلِيلِ رُطَبٍ، فَوَضَعْتُهُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ فَأَكَلَ، ثُمَّ قَالَ: أَيْنَ عَرِيشُكَ يَا جَابِرُ؟ فَأَخْبَرْتُهُ، فَقَالَ: افْرُشْ لِي فِيهِ، فَفَرَشْتُهُ، فَدَخَلَ فَرَقَدَ ثُمَّ اسْتَيْقَظَ، فَجِئْتُهُ بِقَبْضَةٍ أُخْرَى فَأَكَلَ مِنْهَا، ثُمَّ قَامَ فَكَلَّمَ الْيَهُودِيَّ فَأَبَى عَلَيْهِ، فَقَامَ فِي الرِّطَابِ فِي النَّخْلِ الثَّانِيَةَ، ثُمَّ قَالَ: يَا جَابِرُ جُذَّ وَاقْضِ، فَوَقَفَ فِي الجَذَاذِ، فَجَذَذْتُ مِنْهَا مَا قَضَيْتُهُ، وَفَضَلَ مِثْلُهُ. فَخَرَجْتُ حَتَّى جِئْتُ النَّبِيَّ ﷺ فَبَشَّرْتُهُ فَقَالَ: أَشْهَدُ أَنِّي رَسُولُ اللهِ.

1815. It was related that Jabir Ibn Abd Allah said: "In Madinah there was a Jew from whom I used to borrow money until the season of harvesting the dates." Jabir owned a piece of land on the way to Romah. So I waited for a year and then the Jew came to me at harvest time but I found I had nothing from my land to give him. I asked him to give me respite for one year but he refused. When the Prophet (Prayers & peace be upon him) heard of this he said to his companions: 'Let us go and ask the Jew to respite Jabir.' They all came to me in the date garden and the Prophet (Prayers & peace be upon him) began to speak to the Jew, but he said: 'O Abu Al Qasim! I will not give him respite.' When the Prophet (Prayers & peace be upon him) saw the Jew's stance he rose up and

walked around the date garden and came back to speak to the Jew, but the Jew refused his request. I got up and brought some fresh dates and put them before the Prophet (Prayers & peace be upon him). He ate and then said to me: 'Where is your hut, O Jabir.' I told him and he said: 'Lay out a mat for me in it.' I laid out a mat and he went in and slept. When he awoke, I brought some dates for him and he ate them and got up and spoke to the Jew again, but the Jew refused his request. The Prophet (Prayers & peace be upon him) then rose up a second time among the palm trees heavy with fresh dates and said: 'O Jabir! Pick them to repay what you owe.' The Jew stayed with me as I picked the dates until I paid him everything I owed him, and there was an extra amount of dates left over. So I left and went to the Prophet (Prayers & peace be upon him) to give him the good news, so he said: 'I certify that I am the Messenger of God'."

١٨١٦ - عَنْ سَعْدِ بْنِ أَبِى وَقَّاصٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سبع تَمَرَاتِ عَجْوَةٍ لَمْ يَضُرُّهُ فِى ذلِكَ الْيَوْمِ سُمٌّ وَلاَ سِحْرٌ.

1816. It was related that Sa'd bin Abi Waqqas said that the Messenger of God said: " The one who eats every morning seven squashed dates then no poison nor magic can harm him that day."

١٨١٧ - عَنْ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا، أَنَّ النَّبِىَّ ﷺ قَالَ: إِذَا أَكَلَ أَحَدُكُمْ فَلاَ يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا.

1817. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "If any of you eats, he should not wipe his hand before he licks it or someone licks it for him."

١٨١٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا زَمَانَ النَّبِيِّ ﷺ لَمْ تَكُنْ لَنَا مَنَادِيلُ إلاَّ أَكُفَّنَا وَسَوَاعِدَنَا وَأَقْدَامَنَا.

1818. It was related that Jabir Ibn Abd Allah said that in the lifetime of the Prophet (Prayers & peace be upon him) we did not have towels but our hands, arms and feet.

١٨١٩ - عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ إذَا رَفَعَ مَائِدَتَهُ قَالَ: الحَمْدُ للهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فيه، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ، وَلاَ مُسْتَغْنَىً عَنْهُ رَبَّنَا.

وَعَنْهُ أَيْضاً فِي رِوَايَةٍ أَنَّ النَّبِيَّ ﷺ كَانَ إذَا فَرَغَ مِنْ طَعَامِهِ قَالَ: الحَمْدُ للهِ الَّذِي كَفَانَا وَأَرْوَانَا غَيْرَ مَكْفِيٍّ وَلاَ مَكْفُورٍ.

1819. It was related that Abu Umama said that when the Prophet (Prayers & peace be upon him) completed his meal he used to say: "All praise be to God, Blessed is He! Our Lord, we cannot reject Your Bounty, nor leave it nor suffice ourselves without it." It was also related that the Prophet (Prayers & peace be upon him) used say when he had finished his meal: 'All praise be to God, The One Who suffices us and provides our drink, Your Bounty cannot be rejected or denied.'

١٨٢٠ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ، كَانَ أُبَيُّ بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ أَصْبَحَ رَسُولُ اللهِ ﷺ عَرُوساً بِزَيْنَبَ بِنْتِ جَحْشٍ، وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَ مَا قَامَ الْقَوْمُ، حَتَّى قَامَ رَسُولُ اللهُ ﷺ فَمَشَى وَمَشَيْتُ مَعَهُ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ فَرَجَعْتُ مَعَهُ فَإذَا هُمْ جُلُوسٌ مَكَانَهُمْ فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ ثمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعَ، وَرَجَعْتُ مَعَهُ، فَإذَا هُمْ قَدْ قَامُوا، فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْراً، وَأُنْزِلَ الْحِجَابُ.

1820. It was related that Anas said: "I am the best of people to know about the veil (hijab). Ubai Ibn Ka'b used to ask me concerning it. The Messenger of God married Zainab bint Jahsh in Madinah. So he invited the people for a meal in the afternoon. The Messenger of God sat with some men after the people had left. Then the Messenger of God walked and I walked with him until we reached the door of Aisha's room. Then he thought that the men had left so he returned and I went back with him. But we found them still sitting in their places. So he returned again and I went with him, until he reached the door of Aisha's room, and then he returned and I returned with him, and we found them gone. So he set up a screen between himself and me and then the verse regarding the veil was revealed."

٧٤ - كتاب العقيقة

١٨٢١ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: وُلِدَ لِي غُلَامٌ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَّكَهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ، وَدَفَعَهُ إِلَيَّ.

74. The Book of Aqiqah

The sacrifice of a lamb upon the birth of a child

1821. It was related that Abu Musa said: "When one of my sons was born I took him to the Prophet (Prayers & peace be upon him) and he named him Ibrahim, and he rubbed his mouth with a date and prayed to God to bless him, then he handed him back to me. That was my first-born son."

١٨٢٢ - حَدِيثُ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهَا وَلَدَتْ عَبْدَ اللهِ بْنَ الزُّبَيْرِ، تَقَدَّمَ فِي حَدِيثِ الْهِجْرَةِ، وَزَادَ هُنَا: فَفَرِحُوا بِهِ فَرَحاً شَدِيداً، لأَنَّهُمْ قِيلَ لَهُمْ: إِنَّ الْيَهُودَ قَدْ سَحَرَتْكُمْ، فَلاَ يُولَدُ لَكُمْ.

1822. It was related that Asma' Bint Abi Bakr said: "After I conceived Abd Allah Ibn Al Zubair in Makkah I departed from there when I was due to deliver. I went to Madinah and stayed in Quba'a and gave birth there. Then I brought the child to the Messenger of God and put it upon his lap. He asked for a date and chewed it and put his saliva in the child's mouth. So the first thing the child ate was the saliva of the Messenger of God. Then he rubbed the date in the child's

mouth, then he prayed to God to bless him and he was the first child to be born into Islam, so they rejoiced at his birth, because it had been said to them that the Jews have bewitched them so that they would not have children."

١٨٢٣ - عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَعَ الْغُلاَمِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَماً، وَأَمِيطُوا عَنْهُ الأَذَى.

1823. It was related that Salman Ibn Amir Al Dabbi said: "I heard the Messenger of God say: 'Aqiqa is due for a newborn, so slaughter for him to lift his burden'."

١٨٢٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنْ النَّبِيِّ ﷺ قَالَ: لاَ فَرَعَ وَلاَ عَتِيرَةَ، وَالْفَرَعُ أَوَّلُ النِّتَاجِ كَانُوا يَذْبَحُونَهُ لِطَوَاغِيتِهِمْ، وَالْعَتِيرَةُ فِي رَجَبٍ.

1824. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Fara and Atira are forbidden. Al Fara is the firstborn of a she-camel or ewe which the unbelievers used to slaughter to their idols. And Al Atira is a sheep slaughtered in the month of Rajab."

٧٥ - كتاب الذبائح والصيد

١٨٢٥ - عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ، قَالَ: مَا أَصَابَ بِحَدِّهِ فَكُلْهُ، وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ: مَا أَمْسَكَ عَلَيْكَ فَكُلْ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاةٌ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلاَبِكَ كَلْباً غَيْرَهُ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ وَقَدْ قَتَلَهُ، فَلاَ تَأْكُلْ فَإِنَّمَا ذَكَرْتَ اسْمَ اللهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ.

75. The Book of Slaughtering and Hunting

The Pronouncement of the Name of God in Hunting

1825. It was related that Adi Ibn Hatim said: "I asked the Prophet (Prayers & peace be upon him) concerning game killed by spears. He said: 'If it is killed with its sharp edge, then eat it, but if it is killed by its shaft it is unlawful as an animal killed with a piece of wood.' I asked him concerning game killed by a hunting dog, he said: 'If the hunting dog catches the game for you, eat it, for killing the game by the hunting dog is akin to slaughtering it. But if you see your hunting dog or dogs with another dog, and you fear that it may have shared in hunting the game with your dog and have killed it, then do not eat it because you have pronounced the Name of God on your hunting dog, but you have not pronounced it on the other dog."

١٨٢٦ - عَنْ أَبِي ثَعْلَبَةَ الخُشَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأْكُلُ فِي آنِيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ وَبِكَلْبِي المعَلَّمِ، فَمَا يَصْلُحُ لِي؟ قَالَ: أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلاَ تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَاغْسِلُوهَا وَكُلُوا فِيهَا، وَمَا صِدْتَ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ الْمُعَلَّمِ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ.

1826. It was related that Abu Tha'laba Al Khushani said: "O Messenger of God! We live in a land governed by people of the Scripture, may we eat from their plates?' In that land there is much game and I hunt with my bow and arrow and with my untrained dog and my trained hunting dog, so what is lawful for me to eat?' He said: 'Regarding what you mention about the people of the Scripture, if you can use plates other than theirs do not eat from their places, but if you can not get other than their then wash their plates and eat from them. If you hunt an animal with your bow after pronouncing the Name of God eat it. and if you hunt something with your untrained dog, slaughter it and then eat it."

١٨٢٧ - عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ رَأَى رَجُلاً يَخْذِفُ فَقَالَ لَهُ: لاَ تَخْذِفْ فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الخَذْفِ، أَوْ كَانَ يَكْرَهُ الخَذْفَ، وَقَالَ: إِنَّهُ لاَ يُصَادُ بِهِ صَيْدٌ وَلاَ يُنْكَأُ بِهِ عَدُوٌّ، وَلَكِنَّهَا قَدْ تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ، ثُمَّ رَآهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ: أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنِ الخَذْفِ، أَوْ كَرِهَ الخَذْفَ، وَأَنْتَ تَخْذِفُ، لاَ أُكَلِّمُكَ كَذَا وَكَذَا.

1827. It was related that Abd Allah Ibn Maghaffal said that he saw a man throwing stones with two fingers and he said: "Do not throw stones. as the Messenger of God has forbidden throw-

ing stones or he disliked it." Abd Allah also said: "The throwing of stones will not hunt the game nor harm the enemy but it might break a tooth or put out an eye.' Later Abd Allah saw a man throwing stones so he said: 'I warn you that the Messenger of God has forbidden the throwing of stones or disliked it, and you are throwing stones. I shall not speak to you for a length of time'."

١٨٢٨ - عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قَالَ: مَنِ اقْتَنَى كَلْباً لَيْسَ بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ.

1828. It was related that Ibn Umar said that the Messenger of God said: "Whoever keeps a dog which is not a guard dog or a hunting dog, will lose two Qirat every day from his good deeds."

١٨٢٩ - حَدِيثُ عَدِىِّ بْنِ حَاتِمٍ رَضِىَ اللَّهُ عَنْهُ تَقَدَّمَ قَرِيباً، وَزَادَ فِى هَذِهِ الرِّوَايَةِ، وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلاَّ أَثَرُ سَهْمِكَ فَكُلْ، وَإِنْ وَقَعَ فِى الْمَاءِ فَلاَ تَأْكُلْ.

1829. It was related that Adi Ibn Hatim said that the Prophet (Prayers & peace be upon him) said: "If you release your hunting dog on the game and you pronounce the Name of God, then the dog catches and animal and kills it, you may eat it. But if the dog eats some of it, you may not eat it as the dog caught it for itself. And if your hunting dog meets up with other dogs over whom the Name of God has not been pronounced and they catch an animal, then you should not eat it as you will not know which of them killed it. And if you shoot an arrow at the game and find it two or three days later and it has no sign of a wound except that of your ar-

row, then you may eat it. But if you find it dead in water then do not eat it."

١٨٣٠ - عَنِ ابْنِ أَبِى أَوْفَى رَضِىَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْنَا مَعَ النَّبِىِّ ﷺ سَبْعَ غَزَوَاتٍ أَوْ سِتًّا كُنَّا نَأْكُلُ مَعَهُ الجَرَادَ.

1830. It was related that Ibn Abi Aufa said: "We participated in six or seven battles with the Prophet (Prayers & peace be upon him) and we used to eat locust with him."

١٨٣١ - عَنْ أَسْمَاءَ بِنْتِ أَبِى بَكْرٍ رَضِىَ اللَّهُ عَنْهُمَا قَالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَسًا وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ.

1831. It was related that Asma' said: "During the Prophet's (Prayers & peace be upon him) lifetime we slaughtered a horse when we were in Madinah."

١٨٣٢ - عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا أَنَّهُ مَرَّ بِنَفَرٍ نَصَبُوا دَجَاجَةً يَرْمُونَهَا فَلَمَّا رَأَوْهُ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِىَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

وَعَنْهُ رَضِىَ اللهُ عَنْهُ فِى رِوَايَةٍ أَنَّهُ قَالَ: لَعَنَ النَّبِىُّ ﷺ مَنْ مَثَّلَ بِالحَيَوَانِ.

1832. It was related that Sa'id Ibn Jubair, may God have Mercy upon him, said: "When I was with Ibn Umar we passed a group of youths, or just one youth, who had tied up a hen and were shooting at it. When they saw Ibn Umar they ran off and left it. Ibn Umar said: 'Who did this? The Prophet (Prayers & peace be upon him) cursed those who do such things." It was also related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) cursed those who dismembered animals."

١٨٣٣ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ دَجَاجًا.

1833. It was related that Abu Musa Al Ashari said: "I saw the Prophet (Prayers & peace be upon him) eating chicken."

١٨٣٤ - عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

1834. It was related that Abi Tha'alabah said that the Messenger of God forbade the consumption of any animal having fangs."

١٨٣٥ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ جَلِيسِ الصَّالِحِ وَالسَّوْءِ كَحَامِلِ الْمِسْكَ وَنَافِخِ الْكِيرِ، فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً.

1835. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The similitude of the righteous companion and the evil companion is as the man who carries musk and another who blows bellows. The one who carries musk will give you some or you will buy some from him, or you will find a nice smell on him but the one who blows bellows will either burn your clothes or you will find a bad smell on him."

١٨٣٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ تُضْرَبَ الصُّورَةُ.

1836. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) prohibited beating animals on the face."

٧٦ - كتاب الأضاحى

١٨٣٧ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: مَنْ ضَحَّى مِنْكُمْ فَلاَ يُصْبِحَنَّ بَعْدَ ثَالِثَةٍ وَفِى بَيْتِهِ مِنْهُ شَىْءٌ، فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ قَالُوا: يَا رَسُولَ اللَّهِ نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِىَ. قَالَ: كُلُوا وَأَطْعِمُوا وَادَّخِرُوا، فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ جَهْدٌ، فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا.

76. The Book of Sacrifice

1837. It was related that Salama Ibn Al Akwa' said that the Prophet (Prayers & peace be upon him) said: "Whoever of you who slaughters in sacrifice should not leave anything of it in his house after three days." So the next year the people said: 'O Messenger of God! Shall we do the same as we did last year?' He said: 'Eat of it and feed others with it and save some, for that year the people were suffering and I wanted you to assist them'."

١٨٣٨ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِىَ اللَّهُ عَنْهُ، أَنَّهُ صَلَّى الْعِيدَ يَوْمَ الأَضْحَى قَبْلَ الخُطْبَةِ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، أَمَّا أَحَدُهُمَا فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُمْ، وَأَمَّا الآخَرُ فَيَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

1838. It was related that Al Zuhari, may God have mercy upon him, said: "Abu Ubaid, the freed slave of Ibn Azhar said that he saw the day of Eid al Adha with Umar Ibn Al Khattab and

Umar offered the prayer before the speech, then he delivered the speech to the people saying: 'O you people! The Messenger of God has forbidden you from fasting these two feasts, the first of them is the day your break your fast, and the other is the day you eat your sacrifices."

٧٧ - كتاب الأشربة

١٨٣٩ - عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ شَرِبَ الخَمْرَ فِي الدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الآخِرَةِ.

77. The Book of Drinks

1839. It was related that Abd Allah Ibn Umar said that the Messenger of God said: "Whoever drinks intoxicants in this life and does not repent will be deprived of the alcohol of the Hereafter."

١٨٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهْوَ مُؤْمِنٌ، وَلاَ يَشْرَبُ الخَمْرَ حِينَ يَشْرَبُهَا وَهْوَ مُؤْمِنٌ، وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ.

1840. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "An adulterer is not a believer at the time he commits adultery, and the one who drinks alcohol is not a believer at the time he is drinking, and a thief is not a believer at the time he commits theft."

١٨٤١ - عَنْ أَبِي عَامِرٍ الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ يَقُولُ: لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحِرَ وَالحَرِيرَ وَالخَمْرَ وَالْمَعَازِفَ، وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عَلَمٍ يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ يَأْتِيهِمْ لِحَاجَةٍ فَيَقُولُونَ: ارْجِعْ إِلَيْنَا غَدًا فَيُبَيِّتُهُمُ اللَّهُ وَيَضَعُ الْعَلَمَ، وَيَمْسَخُ آخَرِينَ قِرَدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ.

1841. It was related that Abu Amir Al Ash'ari said that he heard the Prophet (Prayers & peace be upon him) say: "There will be some among my followers who will consider adultery and fornication, the wearing of silk, the drinking of intoxicants and the use of musical instruments lawful. And there will be some people who will stay close to the mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say: 'Come back tomorrow.' God will destroy them in the night and will let the mountain fall on them, and He will transform them into monkeys and pigs and so they will remain until the Day of Resurrection."

١٨٤٢ - عَنْ أَبِى أُسَيْدٍ السَّاعِدِىِّ رَضِىَ اللَّهُ عَنْهُ دَعَا النَّبِىَّ ﷺ فِى عُرْسِهِ فَكَانَتِ امْرَأَتُهُ خَادِمَهُمْ وَهِىَ الْعَرُوسُ، قَالَتْ: أَتَدْرُونَ مَا سَقَيْتُ رَسُولَ اللَّهِ ﷺ أَنْقَعْتُ لَهُ تَمَرَاتٍ مِنَ اللَّيْلِ فِى تَوْرٍ.

1842. It was related that Sahl Ibn Sa'd said that Abu Usaid Al Sa'idi came to invite the Prophet (Prayers & peace be upon him) to his wedding as his wife was their servant and she was the bride. He said: "Do you know what drink she gave the Messenger of God? She had soaked some dates for him the night before."

١٨٤٣ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِىَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَهَى النَّبِىُّ ﷺ عَنِ الأَسْقِيَةِ، قِيلَ لَهُ: لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً، فَرَخَّصَ لَهُمْ فِى الجَرِّ غَيْرِ الْمُزَفَّتِ.

1843. It was related that Abd Allah Ibn Amr said: "When the Prophet (Prayers & peace be upon him) prohibited the use of certain kinds of containers it was said to the Prophet (Prayers

& peace be upon him): 'But not everyone can find skins.' So he permitted them to use clay pots covered with pitch."

١٨٤٤ - عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ، وَالتَّمْرِ وَالزَّبِيبِ، وَلْيُنْبَذْ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ.

1844. It was related that Abu Qatada said: "The Prophet (Prayers & peace be upon him) prohibited the mixing of ripe and unripe dates and the mixing of dates and raisins, but the syrup of each fruit should be prepared separately."

١٨٤٥ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: أَلاَ خَمَّرْتَهُ وَلَوْ تَعْرُضَ عَلَيْهِ عُودًا.

1845. It was related that Jabir Ibn Abd Allah said: "Abu Humaid brought a cup of milk from a placed called Al Naqi. The Messenger of God: 'Cover it, even with a stick."

١٨٤٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نِعْمَ الصَّدَقَةُ اللِّقْحَةُ الصَّفِيُّ مِنْحَةً، وَالشَّاةُ الصَّفِيُّ مِنْحَةً تَغْدُو بِإِنَاءٍ وَتَرُوحُ بِآخَرَ.

1846. It was related that Abu Huraira said that the Messenger of God said: "The best thing to give in charity is the she-camel which has just given birth and has plenty of milk, or a nanny goat which gives plenty of milk, and give it to someone to use its milk by milking one bowl in the morning and one in the evening."

١٨٤٧ - عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي شَنَّةٍ، وَإِلاَّ كَرَعْنَا، قَالَ: وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ، قَالَ: فَقَالَ الرَّجُلُ: يَا رَسُولَ

اللَّه عِنْدى مَاءٌ بَائِتٌ، فَانْطَلَقَ إِلَى الْعَرِيشِ، قَالَ: فَانْطَلَقَ بِهِمَا فَسَكَبَ فِى قَدَحٍ، ثُمَّ حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ شَرِبَ الرَّجُلُ الَّذِى جَاءَ مَعَهُ.

1847. It was related that Jabir Ibn Abd Allah said: "The Prophet (Prayers & peace be upon him) and one of his companions went to one of the Helpers (Al Ansar) and the Prophet (Prayers & peace be upon him) said to him: 'If you have kept water overnight in a waterskin, let us drink or we will drink by putting our mouths in it." The man was watering his garden and he said: 'O Messenger of God! I have water from last night, let us go into the hut.' So he took them both there and poured water into a bowl and milked one of his tame goats into it. He said: 'The Messenger of God drank and then the man who had accompanied him drank."

١٨٤٨ - عَنْ عَلِىٍّ رَضِىَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى بَابَ الرَّحْبَةِ فَشَرِبَ قَائِمًا، فَقَالَ: إِنَّ نَاسًا يَكْرَهُ أَحَدُهُمْ أَنْ يَشْرَبَ وَهُوَ قَائِمٌ، وَإِنِّى رَأَيْتُ النَّبِىَّ ﷺ فَعَلَ كَمَا رَأَيْتُمُونِى فَعَلْتُ.

1848. It was related that Ali went to the gate of the courtyard with water and drank it while standing and said: 'Some people dislike anyone to drink while standing, but I have seen the Prophet (Prayers & peace be upon him) doing as you have seen me do."

١٨٤٩ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللَّهُ عَنْهُمَا قَالَ: شَرِبَ النَّبِىُّ ﷺ قَائِمًا مِنْ زَمْزَمَ.

1849. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) drank the water of Zam Zam while he was standing."

١٨٥٠ - عَنْ أَبِى سَعِيـــدٍ الخُدْرِىِّ رَضِىَ الـلَّهُ عَنْهُ قَالَ: نَهَى النَّبِىُّ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ يَعْنِى الشُّرْبَ مِنْ أَفْوَاهِهَا.

1850. It was related that Abu Sa'id Al Khudri said: "The Messenger of God prohibited the drinking of water by bending the spout of the waterskins, meaning that drinking directly from its mouth."

١٨٥١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ مِنْ فَمِ الْقِرْبَةِ أَوِ السِّقَاءِ وَأَنْ يَمْنَعَ أَحَدُكُمْ جَارَهُ أَنْ يَغْرِزَ خَشَبَهُ فِى دَارِهِ.

1851. It was related that Abu Huraira said that the Messenger of God prohibited drinking directly from the mouth of the waterskin or leather container, and preventing a neighbour from fixing a wooden peg in the wall of one's house."

١٨٥٢ - عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ: أَنَّ النَّبِىَّ ﷺ كَانَ يَتَنَفَّسُ فِى الإِنَاءِ ثَلاثًا.

1852. It was related that Anas said that the Prophet (Prayers & peace be upon him) used to take three breaths while he was drinking.

١٨٥٣ - عَنْ أُمِّ سَلَمَةَ زَوْجِ الـنَّبِىِّ ﷺ وَرَضِىَ عَنْهَا أَنَّ رَسُولَ الـلَّهِ ﷺ قَالَ: الَّذِى يَشْرَبُ فِى آنِيَةِ الْفِضَّةِ إِنَّمَا يُجَرْجِرُ فِى بَطْنِهِ نَارَ جَهَنَّمَ.

1853. It was related that Umm Salamah, the wife of the Prophet (Prayers & peace be upon him), said that the Messenger of God said: "The one who drinks out of a silver cup is filling his stomach with the fire of Hell."

١٨٥٤ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِىُّ ﷺ سَقِيـــفَةَ بَنِى سَاعِدَةَ فَقَالَ: اسْقِنَا يَا سَهْلُ، فَسَقَيْتُهُمْ فِى قَدَحٍ، قَالَ الـــرَّاوِى: فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الــقَدَحَ

فَشَرِبْنَا فِيهِ، ثُمَّ اسْتَوْهَبَهُ مِنْهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، فَوَهَبَهُ لَهُ.

1854. It was related that Sahl Ibn Sa'd said: "The Prophet (Prayers & peace be upon him) came to the hut of Bani Sa'idah and said: 'O Sahl! Let us drink.' So I went to them with a cup of water, so they drank from it, the narrator said: 'Sahl brought out that cup especially for us and we all drank from it.' Then he said: 'Later Umar Ibn Abd Aziz asked for that cup as a gift, so he gave it to him."

١٨٥٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ عِنْدَهُ قَدَحُ النَّبِيِّ ﷺ فَقَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْقَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا، وَكَانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ، فَأَرَادَ أَنَسُ أَنْ يَجْعَلَ مَكَانَهَا حَلْقَةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَقَالَ لَهُ أَبُو طَلْحَةَ: لاَ تُغَيِّرَنَّ شَيْئًا صَنَعَهُ رَسُولُ اللَّهِ ﷺ فَتَرَكَهُ.

1855. It was related that Asim Al Ahwal, may God have mercy upon him, said: "I saw the Prophet's (Prayers & peace be upon him) drinking cup with Anas Ibn Malik. He said that Anas said: "I have given the Messenger of God to drink in that cup more than so and so.' He said: 'It had an iron ring on it and Anas wanted to replace it with a ring of gold or silver, but Abu Talha said to him: 'Do not change anything that the Messenger of God has made.' So Anas left it."

٧٨ - كتاب المرضى

١٨٥٦ - عَنْ أَبِى سَعِيدِ الخُدْرِىِّ وأَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ قَالَ: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ، وَلاَ وَصَبٍ ولاَ هَمٍّ، وَلاَ حَزَنٍ، وَلاَ أَذًى، وَلاَ غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، إلاَّ كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ.

78. The Book of the Infirm

1856. It was related that Abu Sa'id Al Khudri and Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whatever afflicts a Muslim of weariness, disease, worry, sorrow, harm or distress, or even the thorn which pierces him, God will blot out some of his sins because of that."

١٨٥٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِ كَمَثَلِ الخَامَةِ مِنَ الزَّرْعِ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا، فَإِذَا اعْتَدَلَتْ تَكَفَّأُ بِالْبَلاَءِ، وَالْفَاجِرُ كَالأَرْزَةِ صَمَّاءَ مُعْتَدِلَةً، حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ.

1857. It was related that Abu Huraira said that the Messenger of God said: "The similitude of the believer is as the young plant, wherever the winds comes to, it bends, but when it tries to stand, affliction will cause it to bend. But the one who is astray is as the pine tree which stands solid until God breaks it whenever He pleases."

١٨٥٨ - وعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ.

1858. It was related that Abu Huraira said that the Messenger of God said: "If God wishes to confer someone with good, He afflicts him with adversity."

١٨٥٩ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ اللَّهِ ﷺ.

1859. It was related that Aisha said: "I never saw anyone suffer as much pain as the Messenger of God."

١٨٦٠ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي مَرَضِهِ وَهُوَ يُوعَكُ وَعكاً شَدِيدًا، وَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعكًا شَدِيدًا، قُلْتُ: إِنَّ ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ، قَالَ: أَجَلْ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى، إِلاَّ حَاتَّ عَنْهُ خَطَايَاهُ، كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ.

1860. It was related that Abd Allah said: "I went to visit the Prophet (Prayers & peace be upon him) when he was ill and he suffered greatly. I said: 'You are suffering greatly, is this because you will have a double reward?' He said: 'Yes, no Muslim is afflicted with any harm but God will drop his sins like the leaves drop from a tree'."

١٨٦١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ: أَلاَ أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ، قَالَ: بَلَى. قَالَ: هَذِهِ الْمَرْأَةُ السَّوْدَاءُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ فَادْعُ اللَّهَ لِي، قَالَ: إِنْ شِئْتِ صَبَرْتِ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتِ دَعَوْتُ اللَّهَ أَنْ يُعَافِيَكِ فَقَالَتْ: إِنِّي أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لاَ أَتَكَشَّفَ، فَدَعَا لَهَا.

1861. It was related that Ata Ibn Abi Rabbah, may God have Mercy on him, said that Ibn Abbas told me: "Shall I show you a woman who is of the people of Paradise? I said: 'Yes.' He said: 'This black woman went to the Prophet (Prayers & peace be upon him) and said: 'I suffer from epilepsy and my body becomes uncovered, so please invoke God for me.' The Prophet (Prayers & peace be upon him) said to her: 'You may endure it and enter Paradise or if you wish I will invoke God to cure you." She said: 'I will endure it.' And she said: 'But I become uncovered so please invoke God that I will not become uncovered.' Then he invoked God for her."

١٨٦٢ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ اللَّهَ تَعَالَى قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ، يُرِيدُ عَيْنَيْهِ.

1862. It was related that Anas Ibn Malik said: "I heard the Prophet (Prayers & peace be upon him) say that God Almighty said: 'If I afflict my servant in his two most beloved and then he is patient, I will compensate him for that by admitting him to Paradise." That means his two eyes.

١٨٦٣ - عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي لَيْسَ بِرَاكِبِ بَغْلٍ وَلاَ بِرْذَوْنٍ.

1863. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) came to visit me and he was not riding a mule nor a horse."

١٨٦٤ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: وَارَأْسَاهْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: ذَاكِ لَوْ كَانَ وَأَنَا حَيٌّ فَأَسْتَغْفِرُ لَكِ، وَأَدْعُو لَكِ، فَقَالَتْ عَائِشَةُ: وَاثُكْلِيَاهْ، وَاللَّهِ إِنِّي لأَظُنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كَانَ ذَاكَ لَظَلِلْتَ آخِرَ يَوْمِكَ مُعَرِّساً بِبَعْضِ أَزْوَاجِكَ، فَقَالَ

النَّبِىُّ ﷺ: بَلْ أَنَا وَارَأْسَاهْ لَقَدْ هَمَمْتُ أَوْ أَرَدْتُ أَنْ أُرْسِلَ إِلَى أَبِى بَكْرٍ وَابْنِه، وَأَعْهَدَ أَنْ يَقُولَ الْقَائِلُونَ، أَوْ يَتَمَنَّى الـمُتَمَنُّونَ، ثُمَّ قُلْتُ: يَأْبَى اللَّهُ وَيَدْفَعُ الـمُؤْمِنُونَ، أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الـمُؤْمِنُونَ.

1864. It was related that Aisha said: "O my head!" So the Messenger of God said: 'Would that be while I am alive so I would seek God's forgiveness for you and pray for you.' Aisha said: 'By God, I think you wish me dead and if that happens you would spend your last day sleeping with one of your wives.' So the Prophet (Prayers & peace be upon him) said: 'But it is me who should say: 'O my head. I was about send for Abu Bakr and his son to entrust them if it was not for people to assert something or wish for something. So I said: 'God would not permit it and the believers would not permit it or God prevent it and the believers reject it."

١٨٦٥ - عَنْ أَنَسَ بْنِ مَالِكٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: لاَ يَتَمَنَّيَنَّ أَحَدُكُمْ الـمَوْتَ لِضُرٍّ أَصَابَهُ، فَإِنْ كَانَ لاَبُدَّ فَاعِلاً فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِى مَا كَانَتِ الحَيَاةُ خَيْرًا لِى، وَتَوَفَّنِى مَا كَانَتِ الْوَفَاةُ خَيْرًا لِى.

1865. It was related that Anas Ibn Malik said that the Prophet (Prayers & peace be upon him) said: "Any of you should not wish for death because of harm which afflicts him, and if he has to do so, he should say: 'O God! Let me live as long as life is good for me, and let me die if death is better for me'."

١٨٦٦ - عَنْ خَبَّابٍ رَضِىَ اللَّهُ عَنْهُ أَنَّهُ اكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْقُصْهُمُ الدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لاَ نَجِدُ مَوْضِعاً إِلاَّ التُّرَابَ، وَلَوْلاَ أَنَّ النَّبِىَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

1866. It was related that Khabbab said that he had been cauterised seven times, he said: "Our late companions passed away and this life did not make them lose anything, but we have wealth and we find no way to expend it other than in building. Had the Prophet (Prayers & peace be upon him) not prohibited us to wish for death I would have wished for it."

١٨٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَنْ يُدْخِلَ أَحَداً عَمَلُهُ الجَنَّةَ، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلاَ أَنَا، إلاَّ أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ، فَسَدِّدُوا وَقَارِبُوا، وَلاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْراً، وَإِمَّا مُسِيئاً فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ.

1867. It was related that Abu Huraira said: "I heard the Messenger of God say: 'No one will enter Paradise because of his good deeds.' They said: 'Even you, O Messenger of God?' He said: 'No, not even me, unless God grants His Mercy on me.' So do you best as much as you can and none of you should wish for death, for is he has done good he may increase in goodness, and if he had done evil he may repent'."

١٨٦٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى مَرِيضاً أَوْ أُتِيَ بِهِ إِلَيْهِ قَالَ: أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لاَ شِفَاءَ إلاَّ شِفَاؤُكَ، شِفَاءً لاَ يُغَادِرُ سَقَماً.

1868. It was related that Aisha said: "Whenever the Messenger of God visited an infirm person, or someone ill was brought to him, he used to invoke God and say: 'Remove the affliction, O Lord of the people! Cure him as You are the One Who Cures. There is no cure except Your cure which leaves no ailment."

٧٩ - كتاب الطب

١٨٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا أَنْزَلَ اللَّهُ دَاءً إِلاَّ أَنْزَلَ لَهُ شِفَاءً.

79. The Book of Medicine

1869. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "No disease is created by God, except that He has created its treatment."

١٨٧٠ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: [وَرَفَعَهُ]: الشِّفَاءُ فِي ثَلاَثَةٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ.

1870. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "There is healing in three things; the honey, cupping and cauterising. But I prohibit my followers to use cauterisation."

١٨٧١ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي يَشْتَكِي بَطْنَهُ فَقَالَ: اسْقِهِ عَسَلاً، ثُمَّ أَتَاهُ الثَّانِيَةَ، فَقَالَ: اسْقِهِ عَسَلاً، ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ: اسْقِهِ عَسَلاً، ثُمَّ أَتَاهُ فَقَالَ: صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلاً، فَسَقَاهُ فَبَرَأَ.

1871. It was related that Abu Sa'id said: "A man went to the Prophet (Prayers & peace be upon him) and said: 'My brother has an ailment in his stomach.' The Prophet (Prayers & peace be

upon him) said: 'Let him drink honey.' The man came back to the Prophet (Prayers & peace be upon him) and he told him a second time: 'Let him drink honey.' He came back a third time and the Prophet (Prayers & peace be upon him) said: 'Let him drink honey.' He came back once again and said: 'I have done as you said.' The Prophet (Prayers & peace be upon him) said: 'God has spoken the truth, but your brother's stomach has lied. Let him drink honey.' So he made him drink honey and he was cured."

١٨٧٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ هَذِهِ الحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلاَّ مِنَ السَّامِ، قُلْتُ: وَمَا السَّامُ؟ قَالَ: الْمَوْتُ.

1872. It was related that Aisha told me that she heard the Prophet (Prayers & peace be upon him) say: "This black seed is a cure for everything except Al Saam.' Aisha said: 'What is Al Saam?' He said: 'Death'."

١٨٧٣ - عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ: يُسْعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ، وَبَاقِي الحَدِيث تَقَدَّمَ.

1873. It was related that Umm Qais Bint Mihsan said: "I heard the Prophet (Prayers & peace be upon him) say: 'Treat with Indian incense for it has healing for seven ailments, to be inhaled by the one who suffers from his throat, and to be placed into one side of the mouth for the one who suffers from pleurisy." I went to the Messenger of God with one of my sons who would not eat any food and the boy passed urine on him, he asked for some water and sprinkled it over the urine."

١٨٧٤ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ حَدِيثُ احْتَجَمَ النَّبِيُّ ﷺ، حَجَمَهُ أَبُو طَيْبَةَ تَقَدَّمَ، وَقَالَ هُنَا فِي آخِرِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ، وَقَالَ: لاَ تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ مِنَ الْعُذْرَةِ، وَعَلَيْكُمْ بِالْقُسْطِ.

1874. It was related that Anas said that he was asked about the payment of the one who cups the people. He said: "The Messenger of God was cupped by Abu Taiba and he gave him two measures of food and intervened with his masters who then reduced what they used charge him every day. Then the Prophet (Prayers & peace be upon him) said: 'The best remedies you may use to treat yourselves are cupping and sea breezes." He also said: 'You should not harm your children by treating tonsillitis by pressing the tonsils or the roof of the mouth with your finger, but use incense'."

١٨٧٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عُرِضَتْ عَلَيَّ الأُمَمُ فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمُرُّونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: مَا هَذَا؟ أُمَّتِي هَذِهِ؟ قِيلَ: هَذَا مُوسَى وَقَوْمُهُ، قِيلَ: انْظُرْ إِلَى الأُفُقِ فَإِذَا سَوَادٌ يَمْلأُ الأُفُقَ، ثُمَّ قِيلَ لِي: انْظُرْ هَا هُنَا وَهَا هُنَا آفَاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلأَ الأُفُقَ. قِيلَ: هَذِهِ أُمَّتُكَ، وَيَدْخُلُ الجَنَّةَ مِنْ هَؤُلاَءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ، فَأَفَاضَ الْقَوْمُ، وَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنَا رَسُولَهُ، فَنَحْنُ هُمْ أَوْ أَوْلاَدُنَا الَّذِينَ وُلِدُوا فِي الإِسْلاَمِ، فَإِنَّا وُلِدْنَا فِي الجَاهِلِيَّةِ، فَبَلَغَ النَّبِيَّ ﷺ فَخَرَجَ فَقَالَ: هُمُ الَّذِينَ لاَ يَسْتَرْقُونَ، وَلاَ يَتَطَيَّرُونَ، وَلاَ يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ، فَقَالَ عُكَاشَةُ بْنُ مِحْصَنٍ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: نَعَمْ، فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ قَالَ: سَبَقَكَ بِهَا عُكَاشَةُ.

1875. It was related that Ibn Abbas said that the Messenger of God said: "The nations were shown to me and one or two

prophets passed by with few followers. A prophet would pass by without anyone with him. Then a large gathering of people passed in front of me and I asked: 'Who are they? Are they my followers?' It was said: 'No, it was Moses and his followers.' It was said to me: 'Look at the horizon.' There was a multitude of people filling the horizon. Then it was said to me: 'Look over there and over there at the extended sky! There was a multitude filling the horizon." It was said to me: 'This is your nation of whom seventy thousand shall enter Paradise without reckoning.' Then the Prophet (Prayers & peace be upon him) went in to his house without mentioning to his companions who those were. So the people began to talk about the matter saying: 'It is us, we have believed in God and followed His Messenger, so those people are ourselves or our children born in Islam, as we were born before Islam in the days of Ignorance.' When the Prophet (Prayers & peace be upon him) heard this he came out and said: 'Those people are they who do not treat themselves by recitation, nor do they believe in evil or good omens, nor do they cauterise themselves, but they put their trust in their Lord.' At that Ukasha Ibn Muhsin said: "Am I one of them, O Messenger of God?' The Prophet (Prayers & peace be upon him) said: 'Yes.' Then another one rose up and said: 'Am I one of them?' The Prophet (Prayers & peace be upon him) said: 'Ukasha has prepared for you'."

١٨٧٦ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لاَ عَدْوَى وَلاَ طِيَرَةَ وَلاَ هَامَةَ وَلاَ صَفَرَ، وَفِرَّ مِنَ الْمَجْذُومِ كَمَا تَفِرُّ مِنَ الأَسَدِ.

1876. It was related that Abu Huraira said that the Messenger of God said: "No disease is spread without the permission of God, nor does any bad omen exist, nor any Hama, nor does any bad omen exist in the month of Safar, and one should not flee from the leper as one flees from the lion."

١٨٧٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَذِنَ رَسُولُ اللَّهِ ﷺ لأَهْلِ بَيْتٍ مِنَ الأَنْصَارِ أَنْ يَرْقُوا مِنَ الحُمَةِ وَالأُذُنِ، فَقَالَ أَنَسٌ: كُوِيتُ مِنْ ذَاتِ الجَنْبِ وَرَسُولُ اللَّهِ ﷺ حَيٌّ وَشَهِدَنِي أَبُو طَلْحَةَ، وَأَنَسُ بْنُ النَّضْرِ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو طَلْحَةَ كَوَانِي.

1877. It was related that Anas Ibn Malik said: "The Messenger of God permitted one of the families of the Helpers to treat people who had been poisoned and those who suffered from ailments in the ears with recitation of Verses from the Qur'an. Anas said: 'I had myself cauterised for pleurisy during the lifetime of the Messenger of God. Abu Talha, Anasibn Nadr and Zaid Ibn Thabit witnesses it, and Abu Talha was the one who cauterised me."

١٨٧٨ - عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهَا كَانَتْ إِذَا أُتِيَتْ بِالْمَرْأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا، أَخَذَتِ الْمَاءَ فَصَبَّتْهُ بَيْنَهَا وَبَيْنَ جَيْبِهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَبْرُدَهَا بِالْمَاءِ.

1878. It was related that Asma' bint Abu Bakr used to invoke God and then sprinkle water over herself upon her chest saying: 'The Messenger of God ordered us to douse the fever with water."

١٨٧٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الطَّاعُونُ شَهَادَةٌ لِكُلِّ مُسْلِمٍ.

1879. It was related that Anas Ibn Malik said that the Messenger of God said: "Any Muslim who dies from the plague is a martyr."

١٨٨٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَوْ أَمَرَ أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ.

1880. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) commanded me to ask some one else to recite verse from the Qur'an if their was harm from an evil eye."

١٨٨١ - عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ فَقَالَ: اسْتَرْقُوا لَهَا فَإِنَّ بِهَا النَّظْرَةَ.

1881. It was related that Umm Salamah said that the Prophet (Prayers & peace be upon him) saw a girl in her house whose face had a black spot. He said: 'She has been harmed by an evil eye so treat her with a recitation of verses of the Qur'an."

١٨٨٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَخَّصَ النَّبِيُّ ﷺ الرُّقْيَةَ مِنْ كُلِّ ذِي حُمَّةٍ.

1882. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) permitted the treatment of poisonous bites with recitation of verses of the Qur'an."

١٨٨٣ - وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ لِلْمَرِيضِ: بِسْمِ اللَّهِ تُرْبَةُ أَرْضِنَا بِرِيقَةِ بَعْضِنَا يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا.

1883. It was related that Aisha said: "The Messenger of God used to recite in his recitation of the Qur'an:' In the Name of God.' The earth of our land and the saliva of one of us may cure an infirm person by the permission of our Lord."

١٨٨٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ: لاَ طِيَرَةَ، وَخَيْرُهَا الفَأْلُ، قَالُوا: وَمَا الْفَأْلُ يَا رَسُولَ اللَّه؟ قَالَ: الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ.

1884. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "There is no bird of evil omen and the best portent is the Fa'l.' It was said: 'What is the Fa'l, O Messenger of God?' He said: 'It is the good word that any of you hears."

١٨٨٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّه ﷺ قَضَى فِى امْرَأَتَيْنِ مِنْ هُذَيْلٍ اقْتَتَلَتَا، فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ، فَأَصَابَ بَطْنَهَا وَهِىَ حَامِلٌ، فَقَتَلَتْ وَلَدَهَا الَّذِى فِى بَطْنِهَا، فَاخْتَصَمُوا إِلَى النَّبِىِّ ﷺ فَقَضَى أَنَ دِيَةَ مَا فِى بَطْنِهَا غُرَّةٌ عَبْدٌ أَوْ أَمَةٌ، فَقَالَ وَلِىُّ الْمَرْأَةِ الَّتِى غَرِمَتْ: كَيْفَ أَغْرَمُ يَا رَسُولَ اللَّه مَنْ لا شَرِبَ وَلاَ أَكَلَ وَلاَ نَطَقَ وَلاَ اسْتَهَلَّ فَمِثْلُ ذَلِكَ بَطَلَ، فَقَالَ النَّبِىُّ ﷺ: إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ.

1885. It was related that Abu Huraira said: "The Messenger of God ruled concerning two women of Hudail who had fought each other and one had hit the other with a stone. The stone hit her in the belly and she had been pregnant and the unborn child was killed. They both took the matter before the Prophet (Prayers & peace be upon him) and he ruled that the bloodmoney for what she had in her womb was to be a slave or female slave. The guardian of the woman who was fined said: 'O Messenger of God! Will I be penalised for a being that has not come to life? This case should be thrown out.' At that the Prophet (Prayers & peace be upon him) said: This is a brother of those who tell fortunes."

١٨٨٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَدِمَ رَجُلاَنِ مِنْ أَهْلِ الْمَشْرِقِ فَخَطَبَا، فَعَجِبَ النَّاسُ لِبَيَانِهِمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الْبَيَانِ لَسِحْراً، أَوْ إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ.

1886. It was related that Abd Allah Ibn Umar said: "Two men came from the East and spoke to the people with amazing speeches. At that the Messenger of God said: 'Sometimes amazing speech is as effective as magic."

١٨٨٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لاَ يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ.

1887. It was related that Abu Huraira said that the Messenger of God said: "No contagious disease," Abu Huraira said: 'The Prophet (Prayers & peace be upon him) said: "Do not put a sick person with a healthy person."

١٨٨٨ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهَا خَالِداً مُخَلَّداً فِيهَا أَبَداً، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً.

1888. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever deliberately throws himself off a mountain and kills himself will enter the Fire falling down into it, and he will stay there forever, and whoever drinks poison and kills himself with it will carry the poison in his hand in the Fire and he will stay in it forever, and whoever kills himself with an iron instrument will carry the instrument in his hand and stab his belly with it in the Fire where he will stay for ever."

١٨٨٩ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ، ثُمَّ لِيَطْرَحْهُ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً، وَفِي الآخَرِ دَاءً.

1889. It was related that Abu Huraira said that the Messenger of God said: "If a housefly falls into your drinking cup, then immere the fly into it and throw it away, for if there is a disease in one of its wings, the other wing will contain the remedy."

٨٠ - كتاب اللّباس

١٨٩٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ.

80. The Book of Dress

1890. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The part of a waist wrapper which hangs beneath the ankles is in the Fire."

١٨٩١ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَبُّ الثِّيَابِ إِلَى النَّبِيِّ ﷺ أَنْ يَلْبَسَهَا الْحِبَرَةَ.

1891. It was related that Anas Ibn Malik said: "The favourite garment of the Prophet (Prayers & peace be upon him) was that made of the cloth of Yemen."

١٨٩٢ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدٍ حِبَرَةٍ.

1892. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "When the Messenger of God died, he was covered with a blanket from Yemen."

١٨٩٣ - عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبٌ أَبْيَضُ وَهُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَد اسْتَيْقَظَ، فَقَالَ: مَا مِنْ عَبْدٍ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ، ثُمَّ مَاتَ عَلَى ذَلِكَ إِلاَّ دَخَلَ الجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى

وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، عَلَى رَغْمِ أَنْفِ أَبِى ذَرٍّ، وَكَانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهَذَا، قَالَ: وَإِنْ رَغِمَ أَنْفُ أَبِى ذَرٍّ.

1893. It was related that Abu Dharr said: "I went to the Prophet (Prayers & peace be upon him) when he was sleeping wearing white garments. Then I went to him when he had woken up. He said: "Anyone who says: 'There is no god but God,' and then dies believing in that will be admitted to Paradise.' I said: 'Even if he has committed adultery and theft?' He said: 'Even if he committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' He said: 'Even if he had committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' He said: 'Even if he had committed adultery and theft despite Abu Dharr's dislike of it."

١٨٩٤ - عَنْ عُمَرَ رَضِىَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الحَرِيرِ إِلاَّ هَكَذَا، وَأَشَارَ بِأُصْبُعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ، يَعْنِى الأَعْلاَمَ.

1894. It was related that Umar said that the Messenger of God had forbidden the wearing of silk except for this much, and he indicated with his index and middle fingers, we thought he meant embroidery.

١٨٩٥ - وَعَنْهُ رَضِىَ اللَّهُ عَنْهُ أَنَّ النَّبِىَّ ﷺ قَالَ: مَنْ لَبِسَ الحَرِيرَ فِى الدُّنْيَا لَمْ يَلْبَسْهُ فِى الآخِرَةِ.

1895. It was related that Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever wears silk in this life will not wear it in the Hereafter."

١٨٩٦ - عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَأَنْ نَأْكُلَ فِيهَا وَعَنْ لُبْسِ الحَرِيرِ وَالدِّيبَاجِ وَأَنْ نَجْلِس عَلَيْهِ.

1896. It was related that Hudhaifa said: "The Prophet (Prayers & peace be upon him) prohibited the drinking from gold and silver cups, or eating from it, and he also prohibited the wearing of silk and Dibaj or to sit on it."

١٨٩٧ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

1897. It was related that Anas said: "The Prophet (Prayers & peace be upon him) prohibited men to use saffron."

١٨٩٨ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

1898. It was related that Anas said: "Did the Prophet (Prayers & peace be upon him) offer prayer wearing his shoes?' He said: 'Yes.' "

١٨٩٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لاَ يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ لِيُحْفِهِمَا جَمِيعاً أَوْ لِيُنْعِلْهُمَا.

1899. It was related that Abu Huraira said that the Messenger of God said: "If you wish to put on your shoes, then put on the right one first and if you wish to remove them, then remove the left one first. Let the right shoe be the first to be put on and the last to be removed."

١٩٠٠ - وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيُمْنَى، وَإِذَا انْتَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، لِتَكُنِ الْيُمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرَهُمَا تُنْزَعُ.

1900. It was related that Abu Huraira said that the Messenger of God said: 'None of you should walk wearing only one shoe,

he should either wear them both or wear no shoes at all."

١٩٠١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَماً مِنْ وَرِقٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، وَقَالَ: إِنِّي اتَّخَذْتُ خَاتَماً مِنْ وَرِقٍ وَنَقَشْتُ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَلاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِهِ.

1901. It was related that Anas Ibn Malik said: "The Messenger of God took a silver ring and had 'Mohammed the Messenger of God' engraved upon it. The Prophet (Prayers & peace be upon him) then said: "I have a silver ring engraved with 'Mohammed the Messenger of God', so none of you should have the same engraved on his ring."

١٩٠٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ النَّبِيُّ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ وَالْمُتَرَجِّلاَتِ مِنَ النِّسَاءِ، وَقَالَ: أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ، قَالَ: فَأَخْرَجَ النَّبِيُّ ﷺ فُلاَناً وَأَخْرَجَ عُمَرُ فُلاَناً.

1902. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) cursed men who imitated women and women who imitated men, and he said: 'Evict them from your houses.' The Prophet (Prayers & peace be upon him) evicted such and such a man, and Umar evicted such and such a woman."

١٩٠٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: خَالِفُوا الْمُشْرِكِينَ، وَفِّرُوا اللِّحى، وَأَحْفُوا الشَّوَارِبَ.

1903. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Do the contrary to that which the unbelievers do. Keep your beards and trim your moustaches."

١٩٠٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: إن الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ.

1904. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Jews and the Christians do not dye their hair so do the opposite of that which they do."

١٩٠٥ - عَنْ أَنَسٍ رَضِىَ اللَّهُ عَنْهُ قَالَ: كَانَ شَعْرُ النَّبِىِّ ﷺ رَجِلاً، لَيْسِ بَالسَّبِطِ وَلاَ الجَعْدِ بَيْنَ أُذُنَيْهِ وَعَاتِقِه.

1905. It was related that Anas said: "The Messenger of God had hair which was neither too straight nor too curly, and it would reach to between his shoulders and earlobes."

١٩٠٦ - وَعَنْهُ رَضِىَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ ﷺ ضَخْمَ الْيَدَيْنِ وَالْقَدَمَيْنِ، لَمْ أَرَ قَبْلَهُ وَلاَ بَعْدَهُ مِثْلَهُ، وَكَانَ بَسْطَ الْكَفَّيْنِ.

1906. It was related that Anas said: "The Prophet (Prayers & peace be upon him) had large hands and feet and I have never seen anyone like him, either before him or after him, and the palms of his hands were soft."

١٩٠٧ - عَنِ ابْنِ عُمَرَ رَضِىَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ القَزَعِ.

1907. It was related that Ibn Umar said: "I heard the Messenger of God prohibit Al Qaza'." The narrator said Al Qaza' is when a boy has his head shaved leaving a tuft of hair here and there, and he indicated the forehead and at the sides of his head.

١٩٠٨ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ بِأَطْيَبِ مَا يَجِدُ حَتَّى أَجِدَ وَبِيصَ الطِّيبِ فِي رَأْسِهِ وَلِحْيَتِهِ.

1908. It was related that Aisha said: "I used to put scent on the Prophet (Prayers & peace be upon him) with the best perfume I could find until I could see his head and beard shine from it."

١٩٠٩ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لاَ يَرُدُّ الطِّيبَ.

1909. It was related that Anas said that the Prophet (Prayers & peace be upon him) never refused a gift of perfume."

١٩١٠ - عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ بِذَرِيرَةٍ فِي حَجَّةِ الوَدَاعِ لِلْحِلِّ وَالإِحْرَامِ.

1910. It was related that Aisha said: "I put perfume on the Messenger of God with my hands during the Farewell Pilgrimage when he began his state of Pilgrimage and when he completed it."

١٩١١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ.

1911. It was related that Ibn Umar said that the Messenger of God said: "On the Day of Judgment those who draw pictures will be chastised for that, and it will be said to them: 'Bring what you have created to life.'

١٩١٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً وَلْيَخْلُقُوا ذَرَّةً، وَزَادَ فِي رِوَايَةٍ وَلْيَخْلُقُوا شَعِيرَةً.

1912. It was related that Abu Huraira said: "I heard the Messenger of God say: 'God High Exalted said: 'Who is more wrong than the one who tries to create as I have created? So leave them to try to create a seed or even an atom.' And it was also related: 'Leave them to try to create a gnat."

٨١ - كتاب الأدب

١٩١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ أَبُوكَ.

81. The Book of Good Manners

1913. It was related that Abu Huraira said: "A man came to the Messenger of God and said: 'O Messenger of God! Who deserves my best care and attention?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man said: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man said: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Your mother.' The man asked a fourth time: 'Who after that?' The Prophet (Prayers & peace be upon him) said: 'Then your father.' "

١٩١٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ.

1914. It was related that Abd Allah Ibn Amr said that the Messenger of God said: "One of the most grievous sins is that a man curses his parents." It was asked: "O Messenger of God! How does a man curse his parents?" The Prophet (Prayers &

peace be upon him) said: "He insults the father of another man and that man insults his father and mother in return."

١٩١٥ - عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لاَ يَدْخُلُ الجَنَّةَ قَاطِعٌ.

1915. It was related that Jubair Ibn Mut'im said that he heard the Prophet (Prayers & peace be upon him) say: "Those who sever their womb relations will not enter Paradise."

١٩١٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الرَّحِمَ شِجْنَةٌ مِنَ الرَّحْمَنِ، فَقَالَ اللَّهُ: مَنْ وَصَلَكَ وَصَلْتُهُ، وَمَنْ قَطَعَكَ قَطَعْتُهُ.

1916. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The word 'Al Rahm' (womb) is derived from the word 'Al Rahim' (The Compassionate) and God has said: 'I will retain good relations with those who retain good relations with you, and I shall sever relations from those who sever relations from you'."

١٩١٧ - عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جِهَارًا غَيْرَ سِرٍّ، يَقُولُ: إِنَّ آلَ أَبِي فُلاَنٍ لَيْسُوا بِأَوْلِيَائِي، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ، وَلَكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبِلاَلِهَا.

1917. It was related that Amr Ibn Al As said: "I heard the Prophet (Prayers & peace be upon him) proclaim: 'The family of Abu so and so are not my followers or helpers.' Amr said that there was a blank space in the book of Mohammed Ibn Ja'far. And the Prophet (Prayers & peace be upon him) said: 'My followers and helpers are God and the believers.' Amr Ibn Al As also said: 'I heard the Prophet (Prayers & peace be

upon him) say: 'But they have womb relations with me and I will be fair and dutiful towards them."

١٩١٨ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنِ الْوَاصِلُ الذى إذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا.

1918. It was related that Abd Allah Ibn Amr said that the Prophet (Prayers & peace be upon him) said: " 'Al wasil' is not the one who returns good to his relatives, 'Al Wasil' is the one who retains relations with those relatives who had severed the bonds of womb relation with him."

١٩١٩ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَتُقَبِّلُونَ الصِّبيانَ فَمَا نُقَبِّلُهُمْ، فَقَال النَّبِيُّ ﷺ: أوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحْمَةَ.

1919. It was related that Aisha said: "A Bedouin came to the Prophet (Prayers & peace be upon him) and said: 'You embrace the children! But we do not embrace them.' The Prophet (Prayers & peace be upon him) said: 'How would I put mercy into your hearts after God has removed it'."

١٩٢٠ - عَنْ عُمَرَ بْنِ الخَطَابِ رَضِيَ اللهُ عَنْهُ قَالَ: قُدِمَ عَلَى النَّبِيِّ ﷺ بِسَبْيٍ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَحْلُبُ ثَدْيَهَا، تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ: أَتُرَوْنَ هذه طَارِحَةً وَلَدَهَا فِي النَّارِ، قُلْنَا: لاَ، وَهِيَ تَقْدِرُ على أَنْ لا تَطْرَحَهُ؟ فَقَالَ: للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا.

1920. It was related that Umar Ibn Al Khattab said: "Some Sabian war captives were brought before the Prophet (Prayers & peace be upon him) and one of the women was breast feeding any of the children of the captives she found, whenever she saw a child she took it to her breast and nursed it. The

Prophet (Prayers & peace be upon him) said: 'Do you consider that woman capable of throwing her child into the fire?' We said: 'No, if she can resist throwing it.' The Prophet (Prayers & peace be upon him) said: 'God is more merciful to His servants than that woman is to her son.' "

١٩٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: جَعَلَ اللهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ تَتَرَاحَمُ الْخَلْقُ حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ.

1921. It was related that Abu Huraira said: "I heard the Messenger of God say: 'God has divided Mercy into one hundred parts and He kept ninety nine parts with Himself and sent down one part on the earth, and His creation is merciful to each other due to that one part, so that the mare lifts its hooves away from is young, in case it tramples in underfoot."

١٩٢٢ - عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْخُذُنِي فَيُقْعِدُنِي على فَخِذِهِ، وَيُقْعِدُ الْحَسَنَ على فَخِذِهِ الأُخْرَى، ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ: اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا.

1922. It was related that Usama Ibn Zaid said: "The Messenger of God used to put me on his thigh and Al Hasan Ibn Ali on the other thigh and embrace us and say: 'O God! Please have Mercy upon them, as I have mercy on them."

١٩٢٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللهِ ﷺ فِي صَلاَةٍ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ وَهُوَ فِي الصَّلاَةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا، وَلاَ تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلأَعْرَابِيِّ: لَقَدْ حَجَّرْتَ وَاسِعًا.

1923. It was related that Abu Huraira said: "The Messenger of God rose up for the prayer and we stood up with him. Then a Bedouin called out in the prayer: 'O God! Have Mercy upon me and Mohammed alone and do not have Mercy upon anyone else.' When the Prophet (Prayers & peace be upon him) had completed his prayed with the salutation, he said: 'You have sought to straiten a limitless thing.'

١٩٢٤ - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: تَرَى الْمُؤْمِنِينَ فِى تَراحُمِهِمْ وَتَوادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الجَسَدِ، إِذَا اشْتَكَى عُضْوًا، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى.

1924. It was related that Al Nu'man Ibn Bashir said that the Messenger of God said: "You see the believers showing mercy to each other, and showing love to each other and being kind to each other as if they were one body, so that if any part of the body suffers malaise, then whole body shares in the malaise and fever."

١٩٢٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ غَرَسَ غَرْسًا فَأَكَلَ مِنْهُ إِنْسَانٌ أَو دَابَّةٌ إِلاَّ كَانَ لَهُ صَدَقَةٌ.

1925. It was related that Anas Ibn Malik said that the Prophet (Prayers & peace be upon him) said: "If any Muslim plants any plant and then it is consumed by a human being or animal, he will receive a reward as if he had given the same amount in charity."

١٩٢٦ - عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ لاَ يَرْحَمُ لاَ يُرْحَمْ.

1926. It was related that Jarir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "He who has no mercy towards others will receive no mercy."

١٩٢٧ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ.

1927. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "Gabriel persisted in commending to me the good treatment of neighbours, to the point that I thought he was going to order me to make them inheritors."

١٩٢٨ - عَنْ أَبِي شُرَيْحٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: واللهِ لاَ يُؤْمِنُ، واللهِ لاَ يُؤْمِنُ، واللهِ لا يُؤْمِنُ، قِيلَ: وَمَنْ يَا رَسُولَ اللهِ؟ قالَ: الَّذِي لا يَأْمَنُ جَارُهُ بَوَائِقَهُ.

1928. It was related That Abu Shuraih said that the Prophet (Prayers & peace be upon him) said: "By God! He is not a believer! By God! He is not a believer!" It was said: "Who is that, O Messenger of God?" He said: "The one from whom his neighbour fears evil."

١٩٢٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ كَانَ يُؤْمِنُ باللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

1929. It was related that Abu Huraira said that the Messenger of God said: "Those who believe in God and the Last Day should not harm their neighbour, and those who believe in God and the Last Day should be generous to their guests and those who believe in God and the Last Day should speak of what is good or remain silent."

١٩٣٠ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَـالَ: كُلُّ مَعْرُوفٍ صَدَقَةٌ.

1930. It was related that Jabir Ibn Abd Allah said that the Prophet (Prayers & peace be upon him) said: "Inviting to good is charity."

١٩٣١ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: إِنَّ اللهُ يُحِبُّ الرِّفْقَ فِي الأَمْرِ كُلِّهِ.

1931. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) said to me that God loves for anyone to be merciful and lenient in all things."

١٩٣٢ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا، ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ، قالَ: وكَانَ النَّبِيُّ ﷺ جَالِسًا إِذْ جَاءَ رَجُلٌ يَسْأَلُ أَوْ طَالِبُ حَاجَةٍ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: اشْفَعُوا فَلْتُؤْجَرُوا وَلْيَقْضِ اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ.

1932. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "A believer is to another believer as a building whose various parts support each other." The Prophet (Prayers & peace be upon him) then clasped his hands with his fingers intertwined, as the Prophet (Prayers & peace be upon him) was seated there, a man came and asked for something. The Prophet (Prayers & peace be upon him) turned to face us and said: 'Help him and invite him, and you will be rewarded, and God fulfills what He pleases through the tongue of His Prophet."

١٩٣٣ - عَنْ أَنَس بْنِ مَالِك رَضِيَ اللهُ عَنْهُ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّابًا، ولاَ فَحَّاشًا، ولاَ لَعَّانًا، كانَ يَقُولُ لأحَدِنَا عِنْدَ الْمَعْتَبَةِ: ما لَهُ تَرِبَ جَبِينُهُ؟.

1933. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) was not one who used to insult other or speak obscenities, or curse, and when he wished to admonish anyone of us he used to say: 'What is the matter with him, may his forehead be dusted."

١٩٣٤ - عَنْ جَابِرٍ رَضِيَ اللهُ عَنْهُ قالَ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَطُّ فَقَالَ: لاَ.

1934. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) never answered 'no' when he was asked for something."

١٩٣٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي: أُفٍّ، ولاَ لِمَ صَنَعْتَ، ولاَ ألاَ صَنَعْتَ.

1935. It was related that Anas said: "I served the Prophet (Prayers & peace be upon him) for ten years and he never told me: 'Uff' nor did he ever scold me by saying: 'Why did you do such a thing or why did you not do such a thing?' "

١٩٣٦ - عَنْ أَبِي ذَرٍّ رضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: لاَ يَرْمِي رَجُلٌ رَجُلاً بِالفُسُوقِ، ولاَ يَرْمِيهِ بِالكُفْرِ إلاَّ ارْتَدَّتْ عَلَيْهِ إنْ لَم يَكُن صاحِبُه كَذَلِكَ.

1936. It was related that Abu Dhar said that he heard the Prophet (Prayers & peace be upon him) say: "If someone accuses another of being wicked or accuses him of disbelief that accusation will be reverted to himself if the accused is innocent."

١٩٣٧ - عَنْ ثَابِتِ بْنِ الضَّحَّاكِ وكَانَ مِن أَصْحَابِ الشَّجَرَةِ رَضِيَ اللهُ عنْهُ أنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ حَلَفَ على مِلَّةٍ غَيْرِ الإِسْلاَمِ فَهُوَ كَمَا قَالَ، ولَيْسَ على ابْنِ آدَمَ نَذْرٌ فِيمَا لا يَمْلِكُ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيءٍ فِى الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنَ مؤمِنًا فَهُوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فهُوَ كَقَتْلِهِ.

1937. It was related that Thabit Ibn Al Dahhak, who was one of the companions who made the pledge of allegiance to the Prophet (Prayers & peace be upon him) under the Tree, said that the Messenger of God said that if someone swears his religion is not Islam, even if he is lying, he is really so, and no one is bound to fulfil a pledge concerning something he does not possess. And anyone who commits suicide by means of anything in this life will be punished by means of that same thing on the Day of Resurrection, and if anyone curses a believer, then his sin is the same as if he had murdered him. And whoever accuses a believer of disbelief then his sin is as if he killed him."

١٩٣٨ - عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَبِيَّ ﷺ يَقُولُ: لاَ يَدْخُلُ الجَنَّةَ قَتَّاتٌ.

1938. It was related that Hudhaifa said: "I heard the Prophet (Prayers & peace be upon him) saying: 'Those who convey gossip from one person to another will not enter Paradise."

١٩٣٩ - عَنْ أَبِى بَكْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَجُلاً ذُكِرَ عِنْدَ النَّبِيِّ ﷺ فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ، يَقُولُهُ مِرارًا، إنْ كَانَ أَحَدُكُمْ مَادِحًا لاَ مَحَالَةَ فَلْيَقُلْ أَحْسبُ كَذَا وكَذا، إنْ كَان يُرَى أَنَّهُ كَذلك، وَحَسِيبُهُ اللهُ، ولا يُزَكِّى عَلَى اللهِ أَحَدًا.

1939. It was related that Abu Bakra said: "Someone made mention of a man and praised him excessively before the Prophet (Prayers & peace be upon him). The Prophet (Prayers & peace be upon him) said: "May God have Mercy upon you! You have cut the neck of your friend." The Prophet (Prayers & peace be upon him) repeated this several times and said: "If you have to praise someone then say: 'I think he is so and so,' if he really thinks that he is such a person. God is The One Who will bring him to account and no one can exalt anyone else before God."

١٩٤٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ تَبَاغَضُوا وَلاَ تَحَاسَدُوا وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ.

1940. It was related that Anas Ibn Malik said that the Messenger of God said: "Do not hate each other and do not be jealous of each other and do not abandon each other, and, O worshippers of God! Be brotherly, for it is not permissible for any Muslim to abandon his brother for more than three days."

١٩٤١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أن رَسُولَ اللهِ ﷺ قَالَ: إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الحَدِيثِ، وَلاَ تَجَسَّسُوا، وَلاَ تَنَاجَشُوا وَلاَ تَحَاسَدُوا وَلا تَبَاغَضُوا وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا.

1941. It was related that Abu Huraira said that the Messenger of God said: "Refrain from suspicion, as suspicion is the most evil of falsehood, and do not look for the faults of others, and do not spy on each other, and do not be jealous of each other, and do not despise each other, and do not abandon each other. And, O worshippers of God! Be brotherly."

١٩٤٢ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: مَا أَظُنُّ فُلاَنًا وَفُلاَنًا يَعْرِفَانِ من دِينِنَا شَيْئًا، وفِي رواية يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ.

1942. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "I do not consider that so and so know anything about our Religion." And he said: "Those two persons."

١٩٤٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: كُلُّ أُمَّتِي مُعَافَىً إلا الْمُجَاهِرُونَ، وَإِنَّ مِنَ الْمَجَانَةِ أنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللهُ عَلَيْهِ فَيَقُولُ: يَا فُلانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ.

1943. It was related that Abu Huraira said: "I heard the Messenger of God say: "My followers will be forgiven all their sins except those of the one who proclaims his sins to the people. For example, if someone commits a sin at night and although God has concealed it for him he then proclaims it to the people in the morning saying: 'Last night I did such a thing,' in spite of his being covered by his Lord, in the morning he removes God's cover from himself."

١٩٤٤ - عَنْ أَبِي أَيُّوبَ الأنْصَارِيِّ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ يَحِلُّ لِرَجُلٍ أنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هذا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلاَمِ.

1944. It was related that Abu Aiyub Al Ansari said that the Messenger of God said: "It is not lawful for anyone to abandon his brother in Islam for more than three nights, that when they meet he ignores the other, and the other ignores him,

and the better of the two is the one who greets the other first."

١٩٤٥ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ: إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابًا.

1945. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps being truthful until he becomes a truthful person. Falsehood leads to wickedness and wickedness leads to the Fire, and a man keeps lying until it is written for him before God that he is a liar."

١٩٤٦ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ أَحَدٌ، أَوْ لَيْسَ شَيْءٌ، أَصْبَرَ عَلَى أَذًى سَمِعَهُ مِنَ اللهِ إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا وَإِنَّهُ لَيُعَافِيهِمْ وَيَرْزُقُهُمْ.

1946. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "No one is more forbearing than God when He hears the people ascribe to Him children, yet He endows them with health and bounty."

١٩٤٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

1947. It was related that Abu Huraira said that the Messenger of God said: "The strong are not those who vanquish the people by means of their strength, but the strong are those who control their anger."

١٩٤٨ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ أوْصِنِي قَالَ: لاَ تَغْضَبْ فَرَدَّدَ مِرَارًا، قَالَ: لاَ تَغْضَبْ.

1948. It was related that Abu Huraira said: "A man said to the Prophet (Prayers & peace be upon him): "Teach me!" The Prophet (Prayers & peace be upon him) said: "Control your anger." The man asked again and again and the Prophet (Prayers & peace be upon him) said: "Control your anger."

١٩٤٩ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ الحَيَاءُ لاَ يَأتِي إلاَّ بِخَيْرٍ.

1949. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Modesty only brings good."

١٩٥٠ - عَنِ ابْنِ مَسْعُودٍ رضِيَ اللهُ عَنْهُ قَالَ: قالَ النَّبِيُّ ﷺ إنَّ مِمَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ الأُولَى إذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ.

1950. It was related that Abu Mas'ud Al Ansari said that the Prophet (Prayers & peace be upon him) said: "One of the sayings of the former prophets which the people have retained its, 'If you have no shame, do anything you like."

١٩٥١ - عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: إنْ كَانَ رَسُولُ اللهِ ﷺ لَيُخَالِطُنَا حَتَّى كَانَ يَقُولُ لأخٍ لِي صَغِيرٍ: يَا أبَا عُمَيْرٍ مَا فَعَلَ النَّغَيْرُ.

1951. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) used to fraternize with us to the point that he would say to my younger brother: 'O father of Umair! What did the Nughair bird do?'

١٩٥٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: لا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ واحدٍ مرّتَيْنِ.

1952. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A believer is never harmed twice by the same thing."

١٩٥٣ - عَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ مِنَ الشِّعْرِ حِكْمَةً.

1953. It was related that Ubai Ibn Ka'b said that the Messenger of God said: "There is wisdom in some poetry."

١٩٥٤ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: لأَنْ يَمْتَلِىءَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِىءَ شِعْرًا.

1954. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

١٩٥٥ - حَدِيثُ أَنَسٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ ﷺ يَسْأَلُهُ مَتَى تَقُومُ السَّاعَةُ، تَقَدَّمَ، وَزَادَ فِي هَذِهِ الرِّوَايَةِ بَعْدَ قَوْلِهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ، فَقُلْنَا: نحن كَذلِكَ؟ قَالَ: نَعَمْ.

1955. It was related that Anas said: "A Bedouin went to the Prophet (Prayers & peace be upon him) and said: 'O Messenger of God! When will the Hour come to pass?' The Prophet (Prayers & peace be upon him) said: 'Woe to you! What have you readied for it?' The Bedouin said: 'Nothing, except that I love God and His Messenger.' The Prophet (Prayers & peace be upon him) said: 'You shall be with those you love.' We said: 'And will we also be so?' The Prophet (Prayers & peace be upon him) said: 'Yes.' "

١٩٥٦ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إنَّ الْغَادِرَ يُنْصَبُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ.

1956. It was related that Ibn Umar said that the Messenger of God said: "An ensign will be raised on the Day of Resurrection for every betrayer, and it will be proclaimed: 'This is the betrayal of so and so."

١٩٥٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لاَ تُسَمُّوا الْعِنَبَ الْكَرْمَ إنَّما الْكَرْمُ قَلْبُ الْمُؤْمِنِ.

1957. It was related that Abu Huraira said that the Messenger of God said: "They say 'Al Karm' (the generous), while 'Al Karm' is the heart of the believer."

١٩٥٨ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أنَّ زَيْنَبَ كَانَ اسْمُهَا بَرَّةَ، فَقِيلَ تُزَكِّي نَفْسَهَا فَسَمَّاهَا رَسُولُ اللهِ ﷺ زَيْنَبَ.

1958. It was related that Abu Huraira said: "Originally Zainab's name was Barrah, but it was said that she gave herself the prestige of piety by that name. So the Prophet (Prayers & peace be upon him) changed her name to Zainab."

١٩٥٩ - عَنْ أَنَسٍ رَضِيَ الله عَنْهُ قَالَ: كَانَتْ أُمَّ سُلَيْمٍ فِي الثَّقَلِ، وَأَنْجَشَةُ غُلاَمُ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ ﷺ: يَا أَنْجَشُ رُوَيْدَكَ سَوْقَكَ بِالقَوارِيرِ.

1959. It was related that Anas said: "Umm Sulaim was taking care of the baggage on a journey and Anjashah, the Prophet (Prayers & peace be upon him)'s servant, was driving the camels. The Prophet (Prayers & peace be upon him) said: "O Anjashah! Slow down with the fragile vessels."

١٩٦٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَخْنَى الأَسْمَاءِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاَكِ.

1960. It was related that Abu Huraira said that the Messenger of God said: "The most despised name in the Sight of God on the Day of Resurrection will be that of a man calling himself the king of kings."

١٩٦١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: عَطَسَ رَجُلاَنِ عِنْدَ النَّبِيِّ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ، فَقِيلَ لَهُ، فَقَالَ: هذَا حَمِدَ اللهَ، وَهَذَا لَمْ يَحْمَدْهُ.

1961. It was related that Anas Ibn Malik said: "Two men sneezed in front of the Prophet (Prayers & peace be upon him), so the Prophet (Prayers & peace be upon him) said to one of them: 'May God have Mercy upon you.' But he did not say the same to the other. When he was asked why the Prophet (Prayers & peace be upon him) said: 'That one praised God when he sneezed. But the other did not praise God'."

١٩٦٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ يَرْحَمُكَ اللهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاوَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ.

1962. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God likes sneezing and dislikes yawning, so if anyone sneezes and praises God, it is obligatory for every Muslim who hears it to say, 'May God have mercy upon you.' But yawning is from Satan and one must do one's utmost to stop it, and if someone says 'haa' while he yawns, Satan will mock at him."

٨٢ - كتاب الاستئذان

١٩٦٣ - وعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ.

82. The Book of Seeking Permission

1963. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The young should greet the old, the passer by should greet the one who is seated, and the smaller group should greet the more numerous group."

١٩٦٤ - عَنْ عَبْدِ اللهِ بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: أَيُّ الإِسْلَامِ خَيْرٌ؟ قال: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ لَمْ تَعْرِفْ.

1964. It was related that Abd Allah Ibn Amr said: "A man asked the Prophet (Prayers & peace be upon him): 'What are the best characteristics in Islam?' The Prophet (Prayers & peace be upon him) said: 'Feed the people, and greet those who you know and those who you do not know."

١٩٦٥ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: اطَّلَعَ رَجُلٌ مِنْ جُحْرٍ فِي حُجَرِ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَقَالَ: لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ.

1965. It was related that Sahl Ibn Sa'd said: "A man spied through a hole in the house of the Prophet (Prayers & peace be upon him) when the Prophet (Prayers & peace be upon him) was combing his hair with an iron comb. The Prophet (Prayers & peace be upon him) said: 'If I had known you were spying I would have stabbed your eyes with it.' Indeed, the command to take permission to enter has been enjoined because of that, and one should not look spy upon others."

١٩٦٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ : إِنَّ اللهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنِ الزِّنَا، أدْرَكَ ذَلِكَ لاَ مَحَالَةَ، فَزِنَا الْعَيْنِ النَّظَرُ، وزِنَا اللِّسَانِ النُّطْقُ، وَالنَّفْسُ تُمَنِّى ذَلِكَ وَتَشْتَهِى، وَالفَرْجُ يُصَدِّقُ ذَلِكَ أوْ يُكَذِّبُهُ.

1966. It was related that Ibn Abbas said: "I have not seen anything alike to minor sin other than that which Abu Huraira related to the Prophet (Prayers & peace be upon him) when he said: 'God has decreed to the son of Adam his share of the adultery he commits with his eyes. The adultery of the eye is to look at a forbidden thing, and the adultery of the tongue is to engage in talk while the self wishes and desires and the privy parts affirm all this or deny it."

١٩٦٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِم، وَقَالَ: كانَ النَّبِيُّ ﷺ يَفْعَلُهُ.

1967. It was related that Anas Ibn Malik said that he passed a group of youths by and greeted them and said: "The Prophet (Prayers & peace be upon him) used to do likewise."

١٩٦٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي دَيْنٍ كَانَ عَلَى أَبِي، فَدَقَقْتُ البَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أنَا، فَقَالَ: أنَا. أنَا كَأَنَّهُ كَرِهَهَا.

1968. It was related that Jabir said: "I went to the Prophet (Prayers & peace be upon him) to ask him about my father's debt. When I knocked at the door he said: 'Who is that?' I said: 'I.' He said: 'I ?' And he repeated it as if he disliked it."

١٩٦٩ – عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ: لاَ يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا.

1969. It was related that Ibn Umar said: "The Prophet (Prayers & peace be upon him) forbade for anyone to get up from his seat to allow another to be seated upon it, but one should spread out and make room. Ibn Umar disliked for anyone to get up from his seat to give it to another person."

١٩٧٠ – وَعَنْهُ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ بِفِنَاءِ الكَعْبَةِ مُحْتَبِيًا بِيَدِهِ، هَكَذَا.

1970. It was related that Ibn Umar said: "I saw the Messenger of God in the courtyard of the Ka'ba seated with his hands around his legs like this."

١٩٧١ – عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا كُنْتُمْ ثَلاثَةً، فَلاَ يَتَنَاجَى رَجُلاَنِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ أَجْلَ أَنْ يُحْزِنَهُ.

1971. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "If you are three persons seated together, then two of you should not converse secretly from the third person until others have joined you, as that would offend him."

١٩٧٢ - عَنْ أَبِى مُوسَى رَضِىَ اللهُ عَنْهُ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَحُدِّثَ بِشَأْنِهِمُ النَّبِىُّ ﷺ قَالَ: إِنَّ هَذِهِ النَّارَ إِنَّمَا هِىَ عَدُوٌّ لَكُمْ فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ.

1972. It was related that Abu Musa said: "A house in Madinah was burnt down at night along with its occupants. The Prophet (Prayers & peace be upon him) said: 'The fire is indeed your enemy, so whenever you go to bed, extinguish it to protect yourselves."

١٩٧٣ - عَنْ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُنِى مَعَ النَّبِىِّ ﷺ بَنَيْتُ بِيَدِى بَيْتًا يُكِنُّنِى مِنَ الْمَطَرِ، وَيُظِلُّنِى مِنَ الشَّمْسِ، مَا أَعَانَنِى عَلَيْهِ أَحَدٌ مِنْ خَلْقِ اللهِ.

1973. It was related that Ibn Umar said: "I constructed a house with my own hands during the lifetime of the Prophet (Prayers & peace be upon him) so that it would shelter me from rain and protect me from the sun, and no one of the creation of God helped me in its construction."

٨٣ - كتاب الدعوات

١٩٧٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لِكُلِّ نَبِىٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، وَأُرِيد أَنْ أَخْتَبِىءَ دَعْوَتِى شَفَاعَةً لأُمَّتِى فِى الآخِرَةِ.

83. The Book of Invocations

1974. It was related that Abu Huraira said that the Messenger of God said: "Every prophet has his own invocation with which he invokes God and I wish to keep my invocation to intercede for my followers on the Day of Judgment."

١٩٧٥ - عَن شَدَّادِ بْنِ أَوْسٍ رَضِىَ اللهُ عَنْهُ عَنْ النَّبِىِّ ﷺ قَالَ: سَيِّدُ الاسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِى، لاَ إِلَه إِلاَّ أَنْتَ، خَلَقْتَنِى وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَىَّ، وَأَبُوءُ بِذَنْبِى، فَاغْفِرْ لِى فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، قَالَ: وَمَنْ قَالَهَا مِنْ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِه قَبْلَ أَنْ يُمْسِىَ، فَهُوَ مِنْ أَهْلِ الجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُو مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُو مِنْ أَهْلِ الجَنَّةِ.

1975. It was related that Shaddad Ibn Aus said that the Prophet (Prayers & peace be upon him) said: "The best invocation for God's forgiveness is: 'O God! You are my Lord! There is no god but You, You created me and I am Your servant, and I am true to my covenant and my pledge to my utmost. I seek refuge in You from all the evil I have committed. I acknowledge to You all the blessings You have granted me, and I

confess to You all my sins. I implore Your forgiveness for my sins, no one can forgive sins but You.' The Prophet (Prayers & peace be upon him) said: 'If any of you recites this at day with a strong belief in it, and then dies that day before night, he will be from the people of Paradise, and if any of you recites this at night with a strong belief in it, and then dies before morning, he will be of the people of Paradise."

١٩٧٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: واللهُ إِنِّي لأَسْتَغْفِرُ اللهَ، وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً.

1976. It was related that Abu Huraira said: "I heard the Messenger of God say: "By God! I seek God's forgiveness and turn to Him in repentance more than seventy times every day."

١٩٧٧ - عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ، أَنَّهُ حَدَّثَ بِحَدِيثَيْنِ: أَحَدُهُمَا عَنِ النَّبِيِّ ﷺ وَالآخَرُ عَنْ نَفْسِهِ، قَالَ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ، يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ، فَقَالَ بِهِ هَكَذَا، ثُمَّ قَالَ: للهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مَنْزِلاً وَبِهِ مَهْلَكَةٌ، وَمَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى إِذَا اشْتَدَّ عَلَيْهِ الحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللهُ قَالَ: أَرْجِعُ إِلَى مَكَانِي، فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ فَإِذَا رَاحِلَتُهُ عِنْدَهُ.

1977. It was related that Al Harith Ibn Suwaid said that Abd Allah Ibn Mas'ud related two narrations, one was from the Prophet (Prayers & peace be upon him) and the other from himself, saying: "A believer sees his sins as a mountain under which he is seated in fear that they may fall upon him while the wicked sees his sins as a fly which passes over his nose and he flicks them away like this." Abu Shihab gestured with his

hand over his nose. The Messenger of God said: "God is more pleased with the repentance of His servant than a man who makes camp at a place where his life is threatened but has his mount and his food and water, then rests his head and sleeps for a while and then wakes to find his mount gone. He suffers from heat and thirst or whatever God wished him to endure. Then he says: 'I shall return to my place.' He goes back and sleeps again and then gets up to find his mount standing beside him."

١٩٧٨ - عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، وَقَالَ: بِاسْمِكَ اللَّهُمَّ أَمُوتُ وأَحْيَا، وإذا قَامَ قَالَ: الحَمْدُ للهِ الَّذِى أَحْيَانَا بَعْدَ ما أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

1978. It was related that Hudhaifa said: "When the Prophet (Prayers & peace be upon him) went to bed at night he used to place his hand under his cheek and then say: 'By Your Name I live and die.' And when he got up he used to say: 'All thanks and praise be to God Who has given us life after causing us to die, and to Him is the Resurrection'."

١٩٧٩ - عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأيْمَنِ ثُمَّ قَالَ: اللَّهُمَّ أَسْلَمْتُ نَفْسِى إِلَيْكَ، وَوَجَّهْتُ وَجْهِى إِلَيْكَ، وَفَوَّضْتُ أَمْرِى إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِى إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِى أَنْزَلْتَ، وَنَبِيِّكَ الَّذِى أَرْسَلْتَ.

1979. It was related that Al Bara' Ibn Azib said: "When the Messenger of God used to go to bed, he would sleep on his right side and then say: 'O God! I have surrendered my face to You and faced my face to You, and I am under Your Com-

mand, and I place my trust in You in hope of Your reward and in fear of Your punishment. There is no flight from You and no refuge but with You. I believe in the Book You have revealed and in Your Prophet who You have sent.' The Messenger of God said: "Whoever recites this before sleeping and then dies that night will die in the Religion of Islam."

١٩٨٠ - عَنِ ابْنِ عَبَّاس رَضِيَ اللهُ عَنْهُمَا قَالَ: بِتُّ عِنْدَ مَيْمُونَةَ وَذَكَرَ الحَدِيثَ وَقَدْ تَقَدَّمَ قَالَ: وكَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ: اللَّهُمَّ اجْعَلْ فِى قَلْبِى نُورًا، وَفِى بَصَرِى نُورًا، وَفِى سَمْعِى نُورًا، وعَنْ يَمِينِى نُورًا، وَعَنْ يَسَارِى نُورًا، وَفَوْقِى نُورًا، وَتَحْتِى نُورًا، وَأَمَامِى نُورًا، وَخلْفِى نُورًا، واجْعَلْ لِى نُورًا.

1980. It was related that Ibn Abbas said: "I slept one night in the house of Maimuna. The Prophet (Prayers & peace be upon him) woke up and answered the call of nature, washed his hands and then slept. He got up went to the waterskin, opened the mouth of it and performed ablution without using a lot of water, but he washed properly and then offered the prayer. I got up and straightened my back so that the Prophet (Prayers & peace be upon him) might not perceive that I was watching him, and then I performed ablution, and when he got up to offer the prayer I stood to his left. He caught hold of my ear and moved me around to his right side. He offered thirteen Rak'at and then lay down and slept until I heard him blowing his breath out as he would do when he slept. Then Bilal told the Prophet (Prayers & peace be upon him) of the approach of the dawn prayer, and the Prophet (Prayers & peace be upon him) offered the dawn prayer without renewing his ablution. He used to say in his invocation: 'O God! Let my heart have light, and my sight

have light, and my hearing have light, and let me have light on my right and light on my left, and have light above me, and have light beneath me, and have light before me and light behind me, and let me have light'."

١٩٨١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ النَّبِيُّ ﷺ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

1981. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When anyone of you goes to bed he should sweep out his bed with the inside of his waist wrapper, as he does not know what has gone into it after him, and then he should say: 'O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up from it again. If You take my soul, grant me Your Mercy upon it, and if You return it, protect it as You protect Your righteous servants.' "

١٩٨٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ يَقُولَنَّ أَحَدُكُمُ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ الْمَسْأَلَةَ فَإِنَّهُ لاَ مُكْرِهَ لَهُ.

1982. It was related that Abu Huraira said that the Messenger of God said: "You should not say: 'O God, forgive me if You please, O God, have mercy upon me if You please,' but you should plead with vigor as no one can oblige God to do anything against His Will."

١٩٨٣ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قَالَ: يُسْتَجَابُ لأحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي.

1983. It was related that Abu Huraira said that the Messenger of God said: "Your invocations are fulfilled as long as you do not say, 'I have invoked God and my request has not be fulfilled.' "

١٩٨٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: لا إِلـهَ إلاَّ اللهُ الْعَظِيمُ الحَلِيمُ، لاَ إِلـهَ إلاَّ اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لا إِلـهَ إلاَّ اللهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

1984. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) used to invoke God in times of distress, saying: 'There is no god but God, the Majestic, the Most Forbearing, there is no god but God, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne'."

١٩٨٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: كَان رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلاَءِ، وَدَرْكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الأعْدَاءِ. قَالَ سُفْيَانُ، وَهُوَ أحَدُ رُوَاة هذَا الحَدِيثِ: الحَدِيثُ ثَلاَثٌ، زِدْتُ أنَا وَاحِدَةً لاَ أَدْرِي أيَّتُهُنَّ هِيَ.

1985. It was related that Abu Huraira said: "The Messenger of God used to seek refuge in God from the distress of an adversity and from being overtaken by destruction and from being overtaken by destruction and from being destined to an evil end and from the malicious delight of enemies." Sufyan said: This narration contained three points but I added another and I do not know which that was."

١٩٨٦ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: اللَّهُمَّ فَأَيُّما مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذلكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

1986. It was related that Abu Huraria said that he heard the Prophet (Prayers & peace be upon him) say: "O God! If I ever should insult a believer, please let that be the means of bringing him nearer to You on the Day of Resurrection."

١٩٨٧ - عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِهَؤُلاءِ الْكَلِمَاتِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، يَعْنِي فِتْنَةَ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

1987. It was related that Sa'd Ibn Abi Waqqs said that the Messenger of God used to order them to say: "O God! I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being returned to weakness in old age, and I seek refuge with You from the afflictions of this world and I seek refuge with You from the punishment of the grave."

١٩٨٨ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

1988. It was related that Aisha said that the Prophet (Prayers & peace be upon him) used to say: "O God! I seek refuge with

You from laziness and the weakness of old age, from all sins and from being indebted, from the affliction of the Fire and from the punishment of the grave and from the evil of the affliction of wealth, and I seek refuge with You from the affliction of poverty and I seek refuge with You from the affliction of the False Messiah. O God! Cleanse me of my sins with the water of snow and hail, and cleanse my heart from all sins as a white cloth is cleansed from dirt, and let there be as great a distance between me and my sins as the distance You created between the East and the West."

١٩٨٩ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ أَكْثَرَ دُعَاءِ النَّبِيِّ ﷺ اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

1989. It was related that Anas said: "The most repeated invocation of the Prophet (Prayers & peace be upon him) was: 'O God! Give us good in the life and good in the Hereafter and save us from the penalty of the Fire."

١٩٩٠ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو: اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي، وَخَطَئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي.

1990. It was related that Abu Musa Al Ash'ari said: "The Prophet (Prayers & peace be upon him) used to invoke God saying: 'O God! Forgive me my mistakes and my ignorance and my exceeding the limits of righteousness in my deeds, and forgive whatever You know better than I. O God! Forgive the wrong I have done in jest or seriously, and forgive my unintentional an intentional mistakes, all that is present with me'."

١٩٩١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ قَالَ لاَ إِلَــهَ إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيــكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الحَمْدُ، وَهُوَ علــى كُلِّ شَىْءٍ قَدِيــرٍ فِى يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَــنَةٍ، وَمُحِيَتْ عَنْهُ مِائَــةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذلِكَ حَتَّى يُمْسِىَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلاَّ رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ.

1991. It was related that Abu Huraira said that the Messenger of God said: "Whoever says: 'There is no god but God, He has no partner, to Him belongs the Kingdom, and for Him all praise is due, and He has power over all things,' one hundred times will get the same reward as that of freeing ten slaves, and one hundred good deeds will be written down for him in his record, and one hundred sins will be deducted from his record, and it will shield him from Satan on that day until the night, and no one will be able to do a better deed except the one who repeats it more than he."

١٩٩٢ - عَنْ أَبِى أَيُّوبَ الأَنْصَارِىِّ وَابْنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُمَا قَالاَ فِى هذَا الحَدِيثِ عَنِ النَّبِىِّ ﷺ: مَنْ قَالَ عَشْرًا كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ.

1992. It was related that Abu Aiyub related the same Hadith and said: "It will be as if he had freed one of the descendants of Ismail."

١٩٩٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: مَنْ قَالَ سُبْحَانَ اللهِ وَبِحَمْدِهِ فِى يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ عَنْهُ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

1994. It was related that Abu Huraira said that the Messenger of God said: "Whoever says: 'Glory be to God above any likeness to any created thing,' one hundred times a day will be

forgiven all his sins even if they were as great in number as the foam upon the sea."

١٩٩٤ - عَنْ أَبِى مُوسى رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: مَثَلُ الَّذِى يَذْكُرُ رَبَّهُ وَالَّذِى لاَ يَذْكُرُ مَثَلُ الحَىِّ وَالمَيِّت.

1994. It was related that Abu Musa said that the Prophet (Prayers & peace be upon him) said: "The similitude of the one who praises his Lord as compared to the one who does not praise his Lord is like a living creature as compared to one which is dead."

١٩٩٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ للهِ مَلاَئِكَةً يَطُوفُونَ فى الطُّرُق يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ تَنَادَوْا هَلُمُّوا إِلَى حَاجَتِكُمْ، قَالَ: فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ، مَا يَقُولُ عِبَادِى؟ قَالُوا: يَقُولُونَ: يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ، قَالَ: فَيَقُولُ: هَلْ رَأَوْنِى؟ فَيَقُولُونَ: لاَ وَاللهِ مَا رَأَوْكَ، قَالَ: فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِى؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ، كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا وَتَحْمِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا، قَالَ: فَيَقُولُ: فَمَا يَسْأَلُونَنِى؟ قَالُوا: يَسْأَلُونَكَ الجَنَّةَ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لاَ وَاللهِ يَا رَبِّ مَا رَأَوْهَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لاَ وَاللهِ يَا رَبِّ مَا رَأَوْهَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَال: فَيَقُول: فَأُشْهِدُكُمْ أَنِّى قَدْ غَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلاَئِكَةِ: فِيهِمْ فُلاَنٌ لَيْس مِنْهُمْ إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمُ الجُلَسَاءُ لاَ يَشْقَى بِهِمْ جَلِيسُهُمْ.

1995. It was related that Abu Huraira said that the Messenger of God said: "God has some angels who search for those who celebrate the praise of God on the roadways and paths. And when they find some people celebrating the praise of God they call out to each other saying: 'Come to what you are seeking.' He said: 'Then the angels circle around them with their wings extended to the sky of the world.' And he said: 'Their Lord asks them, although He knows better than they: 'What are My servants saying?' The angels say: 'They say: 'Praise be to God, God is Great and All thanks be to God.' God says: 'Did they see Me?' The angels say: 'No! By God, they did not see You.' God says: 'What then if they had seen Me?' The angels say: 'If they had seen You they would worship You even more devoutly and celebrate Your Glory more deeply and proclaim Your unlikeness to any created thing more often.' God says: 'What do they ask for?' The angels say: 'They ask You for Paradise.' God says: 'Have they seen it?' The angels say: 'No, by God, O Lord, they have not seen it.' God says: 'What then if they had seen it?' The angels say: 'If they had seen it they would long for it even more and would seek it with more zeal and desire it even more.' God says: 'What do they seek refuge from?' The angels say: 'They seek refuge from the Fire.' God says: 'Have they seen it?' The angels say: 'No, by God, O Lord, they have not seen it.' God says: 'What then if they had seen it?' The angels say: 'If they had seen it they would take flight from it and would have been in great fear of it.' Then God says: 'I make you witnesses that I have granted them forgiveness.' One of the angles says: 'There was so and so among them, and he was not one of them, but he had only come there for something he needed.' God says: 'The companions of such people will not be brought to misery'."

٨٤ - كتاب الرقاق

١٩٩٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ رَسُولَ اللهِ ﷺ قَالَ: نِعْمَتَانِ مُغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِحَّةُ والفَرَاغُ.

84. The Book of Al Riqaq

1996. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "There are two blessings which many of the people lose, health and the free time to do good."

١٩٩٧ - عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِمنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أوْ عَابِرُ سَبِيلٍ. وكَانَ ابْنُ عُمَرَ يَقُولُ: إذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لَمَوْتِكَ.

1997. It was related that Abd Allah Ibn Umar said: "The Messenger of God put his hand upon my shoulder and said: 'Be in this life as a stranger or a traveler.' The subnarrator said that Ibn Umar used to say: "If you survive until the evening do not expect to live until morning and if you survive until morning do not expect to live until evening, and take from your health for your sickness and take from your life for your end."

١٩٩٨ - عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: خَطَّ النَّبِىُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِى الوَسَطِ خَارِجًا مِنْه، وَخَطَّ خُطَطًا صِغَارًا إِلَى هَذَا الَّذِى فِى الوَسَطِ مِنْ جَانِبِهِ الَّذِى فِى الوَسَطِ، وَقَالَ: هَذَا الإِنْسَانُ، وهذَا أَجَلُهُ مُحِيطٌ بِهِ، أو قَدْ أَحَاطَ بِهِ، وَهذَا الَّذِى هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الخُطَطُ الصِّغَارُ الأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هذَا نَهَشَهُ هَذَا.

1998. It was related that Abd Allah said: "The Prophet (Prayers & peace be upon him) drew a square and then drew a line across the middle of it, and let is extend outside the square and then drew several shorter lines joined to the central line and said: 'This is a human being, and this is his lifespan which encircles him from all sides, and this outside the square is his hope, and these shorter lines are the afflictions which will beset him, and if one misses him another will reach him, and if the other misses him a third will reach him."

١٩٩٩ - عَنْ أَنَسِ بنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: خَطَّ النَّبِىُّ ﷺ خُطُوطًا فَقَالَ: هَذَا الإِنْسَانُ، وَهَذَا أَجَلُهُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الخَطُّ الأَقْرَبُ.

1999. It was related that Anas Ibn Malik said: "The Prophet (Prayers & peace be upon him) drew a few lines and said: 'This is hope and this is the moment of his death, and when he is in this state the nearer line reaches him."

٢٠٠٠ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: أَعْذَرَ اللهُ تَعَالَى إِلَى امْرِىءٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً.

2000. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God will not accept the excuse (of not having lived long enough) of anyone who dies after he reaches sixty years of age."

٢٠٠١ - وعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لاَ يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي اثْنَتَيْنِ: فِي حُبِّ الدُّنْيَا، وَطُولِ الأَمَلِ.

2001. It was related that Abu Huraira said: "I heard the Messenger of God say: 'The heart of an old man stays young in two ways, his love for the life and his ceaseless hope."

٢٠٠٢ - عَنْ عِتْبَانَ بْنِ مَالِكٍ الأَنْصَارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَنْ يُوَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ يَقُولُ: لاَ إِلَهَ إِلاَّ اللهُ، يَبْتَغِي بِهِ وَجْهَ اللهِ، إِلاَّ حَرَّمَ اللهُ عَلَيْهِ النَّارَ.

2002. It was related that Utban Ibn Malik Al Ansari who was from the tribe of Bani Salim said: "The Messenger of God came to me and said: 'On the Day of Resurrection anyone who has said 'There is no god but God' in all sincerity only hoping for the good pleasure of God, then God will forbid the Fire from him'."

٢٠٠٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: يَقُولُ اللهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلاَّ الْجَنَّةُ.

2003. It was related that Abu Huraira said that the Messenger of God said: "God says: 'I give nothing less than Paradise as a reward to My believing servant who endues patiently if I cause his dearest friend or relative to die."

٢٠٠٤ - عَنْ مِرْدَاسٍ الأَسْلَمِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَذْهَبُ الصَّالِحُونَ الأَوَّلُ فَالأَوَّلُ، وَيَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيرِ أَوِ التَّمْرِ لاَ يُبَالِيهِمُ اللهُ بَالَةً.

2004. It was related that Mirdas Al Aslami said that the Prophet (Prayers & peace be upon him) said: "The righteous people will die one after the other until there will remain only useless

people like the husk of barley seed or rotten dates."

٢٠٠٥ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: لَوْ كَانَ لابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لاَبْتَغَى ثَالِثًا، وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إلاَّ التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ.

2005. It was related that Ibn Abbas said: "I heard the Prophet (Prayers & peace be upon him) say: 'If the son of Adam had two valleys filled with money he would wish for a third, for nothing can fill up the stomach of the son of Adam except dust, and God forgives those who turn to Him in repentance'."

٢٠٠٦ - عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ، قَالُوا: يَا رَسُولَ اللهِ مَا مِنَّا أَحَدٌ إِلاَّ مَالُهُ أَحَبُّ إِلَيْهِ؟ قَالَ: فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالُ وَارِثِهِ مَا أَخَّرَ.

2006. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "Which of you considers the wealth of his inheritors dearer to him than his own wealth?' They said: 'O Messenger of God! None of us love anything more than our own wealth." The Prophet (Prayers & peace be upon him) said: 'So his wealth is whatever he expends in the Cause of God in his life while the wealth of his inheritors is whatever he leaves after his death."

٢٠٠٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: آللهِ الَّذِى لاَ إِلَهَ إِلاَّ هُوَ إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِى عَلَى الأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لأَشُدُّ الْحَجَرَ عَلَى بَطْنِى مِنَ الْجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِى يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللهِ مَا سَأَلْتُهُ إِلاَّ لِيُشْبِعَنِى، فَمَرَّ وَلَمْ يَفْعَلْ. ثُمَّ مَرَّ بِى عُمَرُ فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ

كتَابِ اللهِ تَعَالَى، مَا سَأَلْتُهُ إلاَّ لِيُشْبِعَنِى، فَمَرَّ فَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِى أَبُو الْقَاسِمِ ﷺ فَتَبَسَّمَ حِينَ رَآنِى وَعَرَفَ مَا فِى نَفْسِى وَمَا فِى وَجْهِى، ثُمَّ قَالَ: أبَا هِرٍّ، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ. قَالَ: الْحَقْ وَمَضى فَتَبِعْتُهُ فَدَخَلَ فَاسْتَأْذَنَ فَأَذِنَ لِى، فَدَخَلَ فَوَجَدَ لَبَنًا فِى قَدَحٍ، فَقَالَ: مِنْ أَيْنَ هذَا اللَّبَنُ؟ قَالُوا: أَهْدَاهُ لَكَ فُلاَنٌ أَوْ فُلاَنَةٌ، قَالَ: أَبَا هِرٍّ، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ. قَالَ: الْحَقْ إلى أهْلِ الصُّفَّةِ فَادْعُهُمْ لِى، قَالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الإسْلامِ، لاَ يَأْوُونَ إلَى أَهْلٍ، وَلاَ مَالٍ، وَلاَ عَلَى أَحَدٍ، إذَا أَتَتْهُ صَدَقَةٌ بَعَثَ إلَيْهِمْ، وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إلَيْهِمْ وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا، فَسَاءَنِى ذلكَ، فَقُلْتُ: وَمَا هذَا اللَّبَنُ فِى أَهْلِ الصُّفَّةِ كُنْتُ أَحَقَّ أنَا أنْ أُصِيبَ مِنْ هذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذا جَاءُوا أَمَرَنِى فَكُنْتُ أَنَا أُعْطِيهِمْ وَمَا عَسَى أَنْ يَبْلُغَنِى مِنْ هذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ اللهِ وَطَاعَةِ رَسُولِهِ بُدٌّ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ، فَأَقْبَلُوا فَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ، فَأَخَذُوا مَجَالِسَهُمْ مِن الْبَيْتِ. فَقَالَ: يَا أَبَا هِرٍّ. قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: خُذْ فَأَعْطِهِمْ، فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إلَى النَّبِيِّ ﷺ وَقَدْ رَوَى الْقَوْمُ كُلُّهُمْ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَنَظَرَ إلَيَّ فَتَبَسَّمَ، فَقَالَ: أَبَا هِرٍّ، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: بَقِيتُ أَنَا وَأَنْتَ؟ قُلْتُ: صَدَقْتَ يَا رَسُولَ اللهِ، قَالَ: اقْعُدْ فَاشْرَبْ، فَقَعَدْتُ فَشَرِبْتُ، فَقَالَ: اشْرَبْ فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: اشْرَبْ حَتَّى قُلْتُ: لا وَالَّذِى بَعَثَكَ بِالحَقِّ مَا أجِدُ لَهُ مَسْلَكًا. قالَ: فَأَرِنِى، فَأَعْطَيْتُهُ الْقَدَحَ فَحَمِدَ اللهَ وَسَمَّى وَشَرِبَ الْفَضْلَةَ.

2007. It was related that Abu Huraira said: "By God, there is no god but God, I sometimes used to lie down on the ground upon my liver out of hunger and sometimes I used to tighten a stone upon my belly out of hunger. One day I sat on the way from where they used to come. When Abu Bakr passed me by, I asked him about a verse from the Book of God, and I asked him only that he might satisfy my hunger, but he

passed on by and did not do so. Then Umar passed me by and I asked him about a verse from the Book of God and I asked him about it only that he might satisfy my hunger, but he passed on by and did not do so. At last Abu Al Qasim passed me by and he smiled when he saw me, for he knew what was in my heart and on my face. He said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God!' He said: 'Follow me.' He left and I followed him, and then he entered the house and I sought permission to enter and I was permitted. He found milk in a bowl and said: 'Where is this milk from?' They said: 'It was given to you by so and so.' He said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God.' He said: 'Go and call the people of Suffa for me.' The people of Suffa were the guests of Islam who had no families, no money nor anyone to help them, and when anything was brought to the Prophet (Prayers & peace be upon him) in charity he used to send it to them without taking anything from it. The Prophet's (Prayers & peace be upon him) command upset me and I thought: 'How will this small amount of milk suffice all the people of Al Suffa?' I considered myself more entitled to drink it in order to regain my strength. But then the Prophet (Prayers & peace be upon him) came to me and ordered me to give the milk to them. I wondered what would be left for me, but in any case I could not disobey God and His Messenger. So I went to the people of Al Suffa and called them, and they came and sought the Prophet's (Prayers & peace be upon him) permissions to enter. They were permitted and took their places in the house. The Prophet (Prayers & peace be upon him) said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God.' He said: 'Take it and

give it to the.' So I took the bowl of milk and began to give it one man and he drank his fill and returned it to me, then I gave it to another and he drank his fill and returned it to me, and then I gave it to another and he drank his fill and returned it to me. Until at last the whole group had drunk their fill, I reached the Prophet (Prayers & peace be upon him) and he took the bowl and put it in his hand looked at me smiling and said: 'O Abu Hirr!' I said: 'At your command, O Messenger of God.' He said: 'There remains only me and you.' I said: 'You have spoken the truth, O Messenger of God.' He said: 'Sit down and drink.' I sat down and drank, he told me repeatedly to drink until I said: 'No, by God, Who has sent you with the Truth, I have no space left for it.' He said: 'Hand it to me.' When I gave him the bowl, he praised God and pronounced the Name of God over it and drank the remaining milk."

٢٠٠٨ - وَعَنْهُ أَيْضًا رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: اللَّهُمْ ارزُقْ آل مُحَمَّدٍ قُوتًا.

2008. It was related that Abu Huraira said that the Messenger of God said: "O God! Provide food for the family of Mohammed."

٢٠٠٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَنْ يُنَجِّي أَحَدًا مِنْكُمْ عَمَلُهُ، قَالُوا: وَلاَ أَنْتَ يَا رَسُولَ اللهِ؟ قَالَ: وَلاَ أَنَا إِلاَّ أَنْ يَتَغَمَّدَنِي اللهُ بِرَحْمَتِهِ، سَدِّدُوا وَقَارِبُوا، وَاغْدُوا وَرُوحُوا، وَشَيءٌ مِنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا.

2009. It was related that Abu Huraira said that the Messenger of God said: "None of your deeds will save you from the Fire." They said: "Even you, O Messenger of God?" He said: "Even

I will not be saved unless God has Mercy upon me. So perform establish the doing of good deeds, sincerely and modestly, and worship God in the forenoon and in the afternoon and during part of the night, and always be moderate and take the middle way by which you will attain your goal."

٢٠١٠ - عَنْ عائشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: سُئِلَ رَسُولُ الله ﷺ: أىُّ الأعْمَالِ أحَبُّ إلى الله تَعَالَى؟ قالَ: أدْوَمُهَا وإنْ قَلَّ.

2010. It was related that Aisha said: "The Prophet (Prayers & peace be upon him) was asked: 'What deeds are most loved by God?' He said: 'The deeds which are established and done constantly even if they are few in number.' "

٢٠١١ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: لَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِى عِنْدَ الله مِنَ الرَّحْمَةِ لَمْ يَيْأَسْ مِنَ الجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِى عِنْدَ الله مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ.

2011. It was related that Abu Huraira said: "I heard the Messenger of God say: 'Indeed God created Mercy, on the day He created it He divided it into one hundred parts and He kept with Himself ninety nine parts and sent one part down to His creation. If the unbeliever had known of all the Mercy which is in the Hands of God he would never lose hope of entering Paradise, and if the believer had known of all the punishment held with God, he would never see himself safe from the Fire."

٢٠١٢ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِىَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ مَنْ يَضْمَنْ لِى مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أضْمَنْ لَهُ الجَنَّةَ.

2012. It was related that Sahl Ibn Sa'd said that the Messenger of God said: "Whoever preserves the chastity of what is between his jaw bones and what is between his legs, I promise him Paradise."

٢٠١٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ لاَ يُلْقِي لَهَا بَالاً يَرْفَعُ اللهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ لاَ يُلْقِي لَهَا بَالاً يَهوِي بِهَا فِي جَهَنَّمَ.

2013. It was related that Abu Huraira said: "A servant of God may utter a word which pleases God without deeming it important, and for that God will raise him in degrees, and a servant of God may utter a word which displeases God without deeming it grave, and for that he will be cast into the Fire."

٢٠١٤ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللهُ بِهِ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا، فَقَالَ: رَأَيْتُ الجَيْشَ بِعَيْنِي وَأَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءَ النَّجَاءَ، فَأَطَاعَهُ طَائِفَةٌ فَأَدْلَجُوا على مَهْلِهِمْ فَنَجَوْا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الجَيْشُ فَاجْتَاحَهُمْ.

2014. It was related that Abu Musa said that the Messenger of God said: "My similitude and the similitude of the Message with which God has sent me is as that of a man who came to a people and said: 'I have seen the enemy in ranks with my own eyes, and I am but a Warner to you, so save yourselves, save yourselves!' Some of them hearkened his words and left at night in secrecy and were safe, while others did not believe him and then the army overtook them in the morning and they perished."

٢٠١٥ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الجَنَّةُ بِالْمَكَارِهِ.

2015. It was related that Abu Huraira said that the Messenger of God said: "The Fire is surrounded by all sorts of desires and passions, while Paradise is surrounded by all sorts of undesirable and disliked things."

٢٠١٦ - عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذلِكَ.

2016. It was related that Abd Allah said: "The Prophet (Prayers & peace be upon him) said: "Paradise is nearer to you than your shoe strings and so is the Fire of Hell."

٢٠١٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِى الْمَالِ وَالخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ.

2017. It was related that Abu Huraira said that the Messenger of God said: "If any of you looks at someone who has been given more than himself in property and appearance, then he should also look at the one who has been given less than himself, and to whom he has been made superior."

٢٠١٨ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا عَنِ النَّبِىِّ ﷺ فِيمَا يَرْوِى عَنْ رَبِّهِ جَلَّ وَعَلاَ قَالَ: إِنَّ اللهَ تَعَالَى كَتَبَ الحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عَلَيْهِ سَيِّئَةً وَاحِدَةً.

2018. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said concerning his Lord: "God or-

dered that both the good and the evil deeds be written down, then He showed how. If anyone intends to do good and does not do it, then God will put down a good deed in his record, and if he intends to do it and he does so, then God will put down his reward from ten to seven hundred times to many more, and if someone intends to do a bad deed and does not do it, then God will put down a full good deed in his record, and if he intends to do it and he does so, then God will put down one evil deed in his record."

٢٠١٩ - عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللهِ ﷺ حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الآخَرَ. حَدَّثَنَا أَنَّ الأَمانَةَ نَزَلَتْ فِى جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ وَحَدَّثَنَا عَنْ رَفْعِهَا، قَالَ: يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ، فَتُقْبَضُ، فَيَبْقَى أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ، فَنَفِطَ، فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ، فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ فَلا يَكَادُ أَحَدُهُمْ يُؤَدِّى الأَمَانَةَ، فَيُقَالُ: إِنَّ فِى بَنِى فُلاَنٍ رَجُلاً أَمِينًا، وَيُقَالَ لِلرَّجُلِ: مَا أَعْقَلَهُ، وَمَا أَظْرَفَهُ، وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانٍ. وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِى أَيُّكُم بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَيَّ الإِسْلامُ، وَإِنْ كَانَ نَصْرَانِيًا رَدَّهُ عَلَيَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ فَمَا كُنْتُ أُبَايِعُ إِلا فُلانًا وَفُلانًا.

2019. It was related that Hudhaifa said: "The Messenger of God related to us two things, one of which I have seen and I await the other. He related that in the beginning honesty was preserved in the hearts of mankind and then they learnt it from the Qur'an, and then they learnt it from the tradition. He told us about its disappearance, saying: 'A man will go to sleep and honesty will be removed from his heart, and only a trace of it will abide, like the traces of a fire that has died down.

Then he will sleep and the remnant of honesty will be removed and its trace will be only as a blister upon the skin where an ember has touched it, and the blister contains nothing. So there will come a time when people will deal in business with each other and there will be few trustworthy ones among them. Then it will be said that there is in a certain tribe a man who is honest, and the man will be admired for his intelligence, good manners and strength, although he will not have faith equal to a grain of mustard seed in his heart." The narrator said: "There was a time when I did not object to dealing with any of you, for if he was Muslim, his Religion would prevent him from cheating, and if he was Christian his Muslim ruler would prevent him from cheating, but today I can only deal with so and so."

٢٠٢٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّمَا النَّاسُ كَالإِبِلِ الْمِائَةِ، لاَ تَكَادُ تَجِدُ فِيهَا رَاحِلَةً.

2020. It was related that Ibn Umar said: "I heard the Messenger of God say: 'People are like camels, from one hundred of them you can hardly find one camel suitable to ride'."

٢٠٢١ - عَنْ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللهُ بِهِ.

2021. It was related that Jundob said that the Prophet (Prayers & peace be upon him) said: "The one who performs good deeds and makes the people hear of it will have his true intentions disclosed by God Almighty, and the one who does good publicly to show off and gain the praise of people, God will disclose his true intention."

٢٠٢٢ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَ بِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ.

2022. It was related that Abu Huraira said that the Messenger of God said that God Blessed and High Exalted, said: "I will make war against the one who aggresses against those who place their trust in Me, and the most loved things by which My servant comes closer to Me is that which I have enjoined upon him, and My servant keeps coming closer to me by performing additional prayers and good deeds until I love him. And if I love him, then I become his hearing with which he hears, and his sight with which he sees, and his hands with which he strikes, and his legs with which he walks, and when he asks Me I will give him, and if he seeks refuge with Me I will protect him. And I do not hesitate to do anything as I hesitate to take the soul of the believer, as he hates death and I hate to disappoint him."

٢٠٢٣ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ. قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ: إِنَّا لَنَكْرَهُ الْمَوْتَ؟ قَالَ: لَيْسَ ذَلِكَ. وَلَكِنِ الْمُؤْمِنُ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللهِ وَكَرَامَتِهِ فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللهِ فَأَحَبَّ اللهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، فَكَرِهَ لِقَاءَ اللهِ فَكَرِهَ اللهُ لِقَاءَهُ.

2023. It was related that Ubada Ibn Al Samit said that the Prophet (Prayers & peace be upon him) said: "Whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.' Aisha or one of the wives of the Prophet (Prayers & peace be upon him) said: "But we dislike death." He said: "It is not that, but when the hour of a believer's death draws near, he is given the glad tidings of God's pleasure with him and His blessings, and thus nothing is more dear to him than what lies before him. He looks forward to meeting God and God looks forward to meeting him. But when the hour of an unbeliever's death draws near, he is given the bad tidings of God's chastisement and His retribution, thus nothing is more hateful to him than what lies before him, and God hates to encounter him."

٢٠٢٤ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهُ قَالَتْ: كَانَ رِجَالٌ مِنَ الأعْرَابِ جُفَاةً يَأْتُونَ النَّبِىَّ ﷺ فَيَسْأَلُونَهُ مَتَى السَّاعَةُ فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ: إِنْ يَعِشْ هَذَا لاَ يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ.

2024. It was related that Aisha said: "Some unrefined Bedouin used to visit the Prophet (Prayers & peace be upon him) and ask him: "When will the Hour come to pass?" He looked at the youngest of them, and said: "If this one lives to be very old your Hour will come to pass." He meant by this the hour of their demise."

٢٠٢٥ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: تَكُونُ الأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً يَتَكَفَّؤُهَا الجَبَّارُ بِيَدِهِ، كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فى السَّفَرِ نُزُلاً لأَهْلِ الجَنَّةِ، فَأَتَى رَجُلٌ مِنَ الْيَهُودِ فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْقَاسِمِ، أَلاَ أُخْبِرُكَ

بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: بَلَى، قَالَ: تَكُونُ الأَرْضُ خُبْزَةً وَاحِدَةً، كَمَا قَالَ النَّبِيُّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ إِلَيْنَا ثُمَّ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: أَلاَ أُخْبِرُكَ بِإِدَامِهِمْ، قَالَ: إِدَامُهُمْ بَالاَمٌ وَنُونٌ، قَالُوا: وَمَا هذَا؟ قَالَ: ثَوْرٌ وَنُونٌ، يَأْكُلُ مِنْ زَائِدَةِ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

2025. It was related that Abu Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "The earth will be like a loaf of bread on the Day of Resurrection and the Omnipotent will turn it with His hand as any one of you turns a bread for a journey, and that bread will be the entertainment for the people of Paradise." A Jew came and said: "May the Merciful bless you, O Aba Al Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet (Prayers & peace be upon him) said: "Yes." The Jew said: "The earth will be like a loaf of bread," as the Prophet (Prayers & peace be upon him) had said. At that the Prophet (Prayers & peace be upon him) looked at us and smiled until his premolar teeth were visible. Then the Jew said: "Shall I tell you of the additional food they will have with the bread?" He said: "It will be ox and fish and seventy thousand people will eat the caudal lobe of the livers of each of them."

٢٠٢٦ - عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ على أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ نَقِيٍّ، قَالَ سَهْلٌ أَوْ غَيْرُهُ: لَيْسَ فِيهَا مَعْلَمٌ لأَحَدٍ.

2026. It was related that Sahl Ibn Sa'd said: "I heard the Prophet (Prayers & peace be upon him) say: 'The people will be gathered on the Day of Resurrection on reddish white land like a

loaf of bread.' Sahl said: 'The land will have no landmarks for anyone.' "

٢٠٢٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: يُحْشَرُ النَّاسُ عَلى ثَلاَثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَاثْنَان على بَعِيرٍ، وَثَلاَثَةٌ على بَعِيرٍ، وَأَرْبَعَةٌ على بَعِيرٍ وَعَشَرَةٌ عَلَى بَعِيرٍ، وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِى مَعَهُمْ حَيْثُ أَمْسَوْا.

2027. It was related that Abu Huraira said: "The people will be gathered in three ways, the first will be those who will hope for Paradise and fear chastisement. The second will be those who will ride two or three to a camel or ten to a camel. The third will be the remainder of the people who will be urged to assemble near the Fire which will go with them at the time of their afternoon rest and stay with them wherever they spend the night, and it will be with them in the morning wherever they may be, and it will be with them in the afternoon wherever they may be."

٢٠٢٨ - عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَاكَ.

2028. It was related that Aisha said that the Messenger of God said: "The people will be gathered barefoot, naked and uncircumcised." I said: "O Messenger of God! Will the men and the women see each other?" He said: "Their plight will be so grave they will pay no heed to that."

٢٠٢٩ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ، حَتَّى يَذْهَبَ عَرَقُهُمْ فِى الأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُم.

2029. It was related that Abu Huraira said that the Messenger of God said: "The people will sweat so copiously on the Day of Resurrection that their sweat will sink seventy cubits into the earth and rise up until it reaches their mouths and ears."

٢٠٣٠ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِى الدِّمَاءِ.

2030. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "The first cases to be judged on the Day of Resurrection will be the cases of bloodshed."

٢٠٣١ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إذَا صَارَ أَهْلُ الْجَنَّةِ إلَى الْجَنَّةِ، وأَهْلُ النَّارِ إلَى النَّارِ جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِى مُنَادٍ: يَا أَهْلَ الجَنَّةِ لا مَوْتَ، فَيَزْدَادُ أَهْلُ الجَنَّةِ فَرَحًا إلَى فَرَحِهِمْ، وَيَزْدَادُ أهْلُ النَّارِ حُزْنًا إلَى حُزْنِهِمْ.

2031. It was related that Ibn Umar said that the Messenger of God said: "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, Death will be brought near and placed between the Fire and Paradise, and then it will be slaughtered and a herald will call: 'O people of Paradise, no more death! O people of the Fire no more death!' So the people of Paradise will rejoice with even more happiness and the people of the Fire will grieve in even more sorrow."

٢٠٣٢ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ لأهْلِ الجَنَّةِ: يَا أَهْلَ الجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لاَ نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أحَدًا مِنْ خَلْقِكَ،

فَيَقُولُ: أنَا أُعْطِيـــكُمْ أفْضَلَ مِنْ ذَلِكَ، فَيَقُولُونَ: وَأَيُّ شَيْءٍ أُفْضَلُ مِنْ ذلِكَ؟ فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلاَ أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أبَدًا.

2032. It was related that Abu Sa'id Al Khudri said that the Messenger of God said: "God will say to the people of Paradise: 'O people of Paradise!' They will say: 'At Your Command, O our Lord and we obey!' God will say: 'Are you well pleased?' They will say: 'How would we not be pleased when You have given us such as You have given to no other of Your creation?' God will say: 'I will give you something even better.' They will say: 'O our Lord! And what is better than this?' God will say: 'I will grant My pleasure and satisfaction upon you so that I will never be wrathful with you for ever after."

٢٠٣٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قـــالَ: مَا بَيْنَ مَنْكِبَيْ الْكَافِرِ مَسِيرَةُ ثَلاَثَةِ أيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ.

2033. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The distance between the two shoulders of an unbeliever will be equal to the distance covered by a fast rider in three days of travel."

٢٠٣٤ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ قَوْمٌ مِنَ الـنَّارِ بَعْدَ مَا مَسَّهُمْ مِنْهَا سَفْعٌ فَيَدْخُلُونَ الجَنَّةَ فَيُسَمِّيهِمْ أهْلُ الجَنَّةِ الْجَهَنَّمِيِّينَ.

2034. It was related that Anas Ibn Malik said that the Prophet (Prayers & peace be upon him) said: "Some of the people will emerge from the Fire after they have had only a touch of the Fire, and their colour will be changed, and they will enter Paradise, and the people of Paradise will call them 'The Fire people.'

٢٠٣٥ - عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ يُوضَعُ عَلَى أَخْمُصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ وَالْقُمْقُمُ.

2035. It was related that Al Numan Ibn Bashir said: "I heard the Prophet (Prayers & peace be upon him) say: 'The one in the Fire who receives the least chastisement on the Day of Resurrection will be a man with two smoldering embers under the arches of his feet, and his brain will boil because of them like a pot boiling with water."

٢٠٣٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لاَ يَدْخُلُ أَحَدٌ الْجَنَّةَ إلاَّ أُرِيَ مَقْعَدَهُ مِنَ النَّارِ لَوْ أَسَاءَ لِيَزْدَادَ شُكْرًا، وَلاَ يَدْخُلُ أَحَدٌ النَّارَ إلاَّ أُرِيَ مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ لِيَكُونَ عَلَيْهِ حَسْرَةً.

2036. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "No one will enter Paradise without first being shown the place in the Fire he would have had if he had rejected faith, so that he may be more thankful, and no one will enter the Fire without first being shown the place he would have had in Paradise if he had had faith, so that it may cause him more grief."

٢٠٣٧ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ: حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيزَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلاَ يَظْمَأُ أَبَدًا.

2037. It was related that Abd Allah Ibn Amr said that the Prophet (Prayers & peace be upon him) said: "My Fountain is a month's journey to traverse, its water is more white than milk, and its scent is more pleasing than musk, and its drinking

cups are as the stars in the sky, and whoever drinks from it, will never thirst."

٢٠٣٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قالَ: أَمَامَكُمْ حَوْضِي كما بَيْنَ جَرْبَاءَ وأَذْرُحَ.

2038. It was related that Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "There will be a Fountain before you as wide as the distance between Jarba' and Adhruh."

٢٠٣٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: إنَّ رَسُولَ اللهِ ﷺ قَالَ: إنَّ قَدْرَ حَوْضِي كمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإنَّ فِيهِ مِنَ الأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ.

2039. It was related that Anas Ibn Malik said that the Messenger of God said: "The breadth of my Fountain is as the distance between Aila and San'a and it has as many jerkins as the stars in the sky."

٢٠٤٠ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَا أَنَا قَائِمٌ فَإِذَا زُمْرَةٌ حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ، فَقَالَ: هَلُمَّ، فَقُلْتُ: أَيْنَ؟ قالَ: إِلَى النَّارِ واللهِ قُلْتُ: وَمَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمُ ارْتَدُّوا بَعْدَكَ علي أَدْبَارِهِمُ الْقَهْقَرَى، ثُمَّ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ، فَقَالَ: هَلُمَّ، قُلْتُ: أَيْنَ؟ قالَ: إِلَى النَّارِ، واللهِ، قُلْتُ: ما شَأْنُهُمْ؟ قالَ: إِنَّهُمُ ارْتَدُّوا بَعدكَ على أدْبَارِهِمْ الْقَهْقَرَى فَلاَ أُرَاهُ يَخْلُصُ مِنْهُمْ إلا مِثْلُ هَمَلِ النَّعَمِ.

2040. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When I slept some of my followers were brought to me and when I recognised them, a man appeared from among us, he said to them: 'Come.' I asked: 'Where?' He said: 'To the Fire, by God.' I said: 'What is the matter with them?' He said: 'They reneged upon

their Religion after you had left them.' Then, some more of my followers were brought to me and when I recognised them a man appeared from among us, he said to them: 'Come.' I said: 'Where?' He said: 'To the Fire, by God.' I said: 'What is the matter with them?' He said: 'They reneged after you left them.' So I did not see any of them escape but a few who were like camels without a herder."

٢٠٤١ - عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ الله عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ الحَوْضَ، فَقَالَ: كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ.

2041. It was related that Haritha Ibn Wahb said: "I heard the Prophet (Prayers & peace be upon him) say that the Fountain was as the distance between Madinah and San'a."

٨٥ - كتاب القدر

٢٠٤٢ - عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ ﷺ أَيُعْرَفُ أهلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: نَعَمْ، قَالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ، أَوْ لِمَا يُسِّرَ لَهُ.

85. The Book of Al Qadar

2042. It was related that Imran bin Husain said that a man said: "O Messenger of God are the people of Paradise distinguishable from the people of the Fire?" He said: "Yes.' He said: "Why then do the people do deeds?" He said: "Each one does according to what he has been created for." or he said: "What has been facilitated for him."

٢٠٤٣ - عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: لَقَدْ خَطَبَنَا النَّبِيُّ ﷺ خُطْبَةً مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلاَّ ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ وَجَهِلَهُ مَنْ جَهِلَهُ، إِنْ كُنْتُ لأَرَى الشَّيْءَ قَدْ نَسِيتُ فَأَعْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ فَرَآهُ فَعَرَفَهُ.

2043. It was related that Hudhaifa said: "The Prophet (Prayers & peace be upon him) delivered a speech before us in which he left nothing and he spoke of all things that will happen until the Hour comes to pass. Some of us memorised it and others forgot. I used to see events happen which had been mentioned in that speech, but I had forgotten them. Then I would recognise such events like a man recognises another who

has been absent and then sees him and recognises him again."

٢٠٤٤ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لاَ يَأْتِى ابْنَ آدَمَ النَّذْرُ بِشَىْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ ولكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَّرْتُهُ لَهُ أَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ.

2044. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The son of Adam gains nothing by vowing that I have not already written for him in his fate, but his vowing is preordained and so imposed upon him. By means of vowing I cause the miser to spend his wealth."

٢٠٤٥ - عَن أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: مَا اسْتُخْلِفَ خَلِيفَةٌ إِلاَّ لَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ عَلَيْهِ، وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللهُ.

2045. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Every Caliph elected has two kinds of advisors, one enjoins him to good and encourages him towards it, and the other enjoins him to evil and incites him towards it, but the only protected one is the one who God has protected."

٢٠٤٦ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا قالَ: كَثِيرًا مَا كَانَ النَّبِىُّ ﷺ يَحْلِفُ: لاَ وَمُقَلِّبِ الْقُلُوبِ.

2046. It was related that Abd Allah Ibn Umar said: "When the Prophet (Prayers & peace be upon him) used to swear an oath he often said: 'No, by Him Who turns the hearts'."

٨٦ - كتاب الأيمان والنذور

٢٠٤٧ - عَنِ عَبْدِ الرَّحْمنِ بْنِ سَمُرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ لِى النَّبِىُّ ﷺ: يَا عَبْدَ الرحْمنِ بْنَ سَمُرَةَ لاَ تَسْأَلِ الإِمَارَةَ فَإِنَّكَ إِنْ أُوتِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا، وَإِنْ أُوتِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكَفِّرْ عَنْ يَمِينِكَ وَائتِ الَّذِى هُوَ خَيْرٌ.

86. The Book of Oaths and Vows

2047. It was related that Abd Al Rahman Ibn Samura said that the Prophet (Prayers & peace be upon him) said: "O Abd Al Rahman Ibn Samura! Do not try to become a ruler, for if you are given authority you will then be held responsible for it, but if you are appointed without your having asked then you will be helped in it, and whenever you swear an oath to do something and then you find later that something else if better, do the better thing and compensate for your oath."

٢٠٤٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: وَاللهِ لأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فِى أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِىَ كَفَّارَتَهُ التِى افْتَرَضَ اللهُ عَلَيْهِ.

2048. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "We have been the last of the world but we will be the first on the Day of Resurrection." The Messenger of God also said: "By God, if any of

you insists on fulfilling an oath which may harm his family, he has committed a more grievous sin in the Sight of God, than if he had renounced his oath and compensated for it."

٢٠٤٩ - عَنْ عَبْدِ اللهِ بْنِ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الخَطَّابِ، فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلاَّ مِنْ نَفْسِي، فَقَالَ النَّبِيُّ ﷺ: لاَ وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ، فَقَالَ لَهُ عُمَرُ: فَإِنَّهُ الآنَ وَاللهِ لأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي، فَقَالَ النَّبِيُّ ﷺ: الآنَ يَا عُمَرُ.

2049. It was related that Abd Allah Ibn Hisham said: "We were with the Prophet (Prayers & peace be upon him) when he was holding the hand of Umar Ibn Al Khattab, Umar said to him: 'O Messenger of God! You are dearer to me than everything except my own self.' The Prophet (Prayers & peace be upon him) said: 'No, by Him in Whose Hand is my soul, until I am dearer to you than your own self.' Umar said: 'Albeit, now you are dearer to me than my own self.' The Prophet (Prayers & peace be upon him) said: 'O Umar, now you are a believer'."

٢٠٥٠ - عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: انْتَهَيْتُ إِلَى رَسُولِ اللهِ ﷺ وَهُوَ يَقُولُ فِي ظِلِّ الْكَعْبَةِ: هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ، هُمُ الأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ، قُلْتُ: مَا شَأْنِي أَيُرَى فِيَّ شَيْئًا، مَا شَأْنِي، فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ: فَمَا اسْتَطَعْتُ أَنْ أَسْكُتَ وَتَغَشَّانِي مَا شَاءَ اللهُ، فَقُلْتُ: مَنْ هُمْ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ؟ قَالَ: الأَكْثَرُونَ أَمْوَالاً إِلاَّ مَنْ قَالَ هكَذَا وَهكَذَا وَهكَذَا.

2050. It was related that Abu Dhar said: "I came to the Messenger of God while he was in the shade of the Ka'ba and saying: 'By the Lord of the Ka'ba! They are the losers, by the Lord of

the Ka'ba, they are the losers!' I said: 'What is it with me? Is there something wrong in me? What is it with me? So I sat with him while he repeated his words, and I could not keep silent, and God only knows what a state I was in. So I said: 'O Messenger of God! I redeem you by my father and mother. Who are they?' He said: 'They are the wealthy people except those who say so and so.' "

٢٠٥١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ يَمُوتُ لأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلاَثَةٌ مِنَ الْوَلَدِ لَنْ تَمَسَّهُ النَّارُ إلاَّ تَحِلَّةَ الْقَسَمِ.

2051. It was related that Abu Huraira said that the Messenger of God said: "The Fire will not touch any Muslim who has lost three of his children except for the fulfillment of God's Decree."

٢٠٥٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إنَّ اللهَ تَجَاوَزَ لأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ.

2052. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God pardons my nation for what their souls may whisper or incite to them as long as they did not commit it or say it."

٢٠٥٣ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلاَ يَعْصِهِ.

2053. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "Whoever swears an oath of obedience to God, should remain obedient to Him, and whoever swears an oath of disobedience to God should not disobey Him."

٢٠٥٤ - عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا.

2054. It was related that Sa'id Ibn Ubada said that he asked the Prophet (Prayers & peace be upon him) concerning a oath that his mother had made before she had died which she had not fulfilled. The Prophet (Prayers & peace be upon him) gave his verdict that he should fulfil it on her behalf.

٢٠٥٥ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ إِذ هُوَ بِرَجُلٍ قَائِمٍ فَسَأَلَ عَنْهُ، فَقَالُوا: أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلاَ يَقْعُدَ وَلاَ يَسْتَظِلَّ وَلاَ يَتَكَلَّمَ وَيَصُومَ، فَقَالَ النَّبِيُّ ﷺ: مُرُوهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ وَلْيُتِمَّ صَوْمَهُ.

2055. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) was giving a speech when he saw a man standing, so he asked about him. They said: 'He is Abu Israel who has sworn an oath that he will never sit down and never go under the shade, nor speak to anyone, and will continue to fast." The Prophet (Prayers & peace be upon him) said: 'Order him to speak and let him come into the shade, and make him sit down, but let him complete his fast."

٨٧ - كتاب كفارات الأيمان

٢٠٥٦ - عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مُدًّا وَثُلُثًا بِمُدِّكُمُ الْيَوْمَ.

87. The Book of Atonement of Unfulfilled Oaths

2056. It was related that Al Sa'ib Ibn Yazid said: "The Sa' (measure -approx. 3 kilos) at the time of the Prophet (Prayers & peace be upon him) was equal to one Mudd (2/3 of Kilo) plus one third of a Mudd of your time."

٢٠٥٧ - عَنْ أَنَسِ بْنِ مَالِك رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ وَصَاعِهِمْ وَمُدِّهِمْ.

2057. It was related that Anas Ibn Malik said that the Messenger of God said: "O God! Grant Your Blessings on their measures, Sa' and Mudd."

٨٨ - كتاب الفرائض

٢٠٥٨ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لأَوْلَى رَجُلٍ ذَكَرٍ.

88. The Book of the Law of Inheritance

2058. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Give the shares of the inheritance that are prescribed in the Qur'an to those who are entitled to receive them. Then whatever remains, should be given to the nearest male relative of the deceased person."

٢٠٥٩ - عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ، أَنَّهُ سُئِلَ عَنِ ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ، فَقَالَ: لِلابْنَةِ النِّصْفُ، وَلِلأُخْتِ النِّصْفُ، وَائْتِ ابْنَ مَسْعُودٍ فَسَيُتَابِعُنِي. فَسُئِلَ ابْنُ مَسْعُودٍ وَأُخْبِرَ بِقَوْلِ أَبِي مُوسَى، فَقَالَ: لَقَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ ﷺ: لِلابْنَةِ النِّصْفُ، وَلابْنَةِ الابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلأُخْتِ، فَأُخْبِرَ أَبُو مُوسَى بِقَوْلِ ابْنِ مَسْعُودٍ، فَقَالَ: لاَ تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ.

2059. It was related that Abu Musa was asked concerning the inheritance of a daughter, a son's daughter and a sister. He said: "The daughter takes one-half and the sister takes one-half. If you go to Ibn Mas'ud he will tell you the same thing." Ibn Mas'ud was asked and was told of Abu Musa's verdict. Ibn Musa then said: "If I tell you the same thing, I would be

astray and not be rightly guided. My verdict is the same of that of the Prophet (Prayers & peace be upon him), that is one-half for the daughter and one-sixth for the son's daughter, so both shares amount to two thirds of the total property, and the remainder is for the sister." Then we went to Abu Musa and told him about Ibn Mas'ud's verdict, he said: "So do not ask me for verdicts as long as that learned man is with you."

٢٠٦٠ – عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ.

2060. It was related that Anas Ibn Malik said that the Prophet (Prayers & peace be upon him) said: "The freed slave is for the people who have freed him."

٢٠٦١ – وَعَنْهُ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ابْنُ أُخْتِ الْقَوْمِ مِنْ أَنْفُسِهِمْ.

2061. It was related that Anas Ibn Malik said that the Prophet (Prayers & peace be upon him) said: "The son of the sister is from them or from their ownselves."

٢٠٦٢ – عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ، فَذُكِرَ ذلِكَ لأَبِي بَكْرَةَ، فَقَالَ: وَأَنَا سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللهِ ﷺ.

2062. It was related that Sa'd said: "I heard the Prophet (Prayers & peace be upon him) say: 'Whoever claims to be the son of someone other than his true father and he knows that person is not his father, then he will not be admitted to Paradise." I told this to Abu Bakra and he said: "I have heard that with

my own ears from the Messenger of God, and my heart has put it to memory."

٢٠٦٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لاَ تَرْغَبُوا عَنْ آبَائِكُمْ فَمَنْ رَغِبَ عَنْ أَبِيهِ فَقَدْ كَفَرَ.

2063. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Do not repudiate your own fathers, for whoever repudiates his own father is guilty of disbelief."

٨٩ - كتاب الحدود

٢٠٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ فَقَالَ: اضْرِبُوهُ، قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَمِنَّا الضَّارِبُ بِنَعْلِهِ، وَمِنَّا الضَّارِبُ بِثَوْبِهِ، فَلَمَّا انْصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللهُ، قَالَ: لاَ تَقُولُوا هَكَذَا لاَ تُعِينُوا عَلَيْهِ الشَّيْطَانَ.

89. The Book of Al Hudud

2064. It was related that Abu Huraira said: "A man who consumed wine was brought before the Prophet (Prayers & peace be upon him), the Prophet (Prayers & peace be upon him) said: 'Beat him.' Abu Huraira said: 'Some of us beat him with our hands and some with their shoes and some with their garments like lashes, and when we had finished, it was said to him: 'May God disgrace you!' The Prophet (Prayers & peace be upon him) said: 'Do not say that, as you are helping Satan to overpower him.' "

٢٠٦٥ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: مَا كُنْتُ لأُقِيمَ حَدًّا عَلَى أَحَدٍ فَيَمُوتَ فَأَجِدَ فِي نَفْسِي، إِلاَّ صَاحِبَ الخَمْرِ، فَإِنَّهُ لَوْ مَاتَ لَوَدَيْتُهُ، وَذَلِكَ أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَسُنَّهُ.

2065. It was related that Ali Ibn Abu Talib said: "I used to feel sorrow for the one who died through legal punishment except for the drunk, for if he dies I would give blood money to his

family because no fixed punishment has been ordered for drunkards by the Messenger of God."

٢٠٦٦ - عَنْ عُمَرَ بْنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلاً كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدَ اللهِ، وَكَانَ يُلَقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللهِ ﷺ، وَكَانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْمًا، فَأَمَرَ بِهِ فَجُلِدَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُمَّ الْعَنْهُ، مَا أَكْثَرَ مَا يُؤْتَى بِهِ، فَقَالَ النَّبِيُّ ﷺ: لاَ تَلْعَنُوهُ، فَوَاللهِ مَا عَلِمْتُ إِلاَّ أَنَّهُ يُحِبُّ اللهَ وَرَسُولَهُ.

2066. It was related that Umar Ibn Al Khattab said: "In the lifetime of the Prophet (Prayers & peace be upon him) there was a man called Abd Allah whose nick name was donkey, and he used to make the Prophet (Prayers & peace be upon him) laugh. The Prophet (Prayers & peace be upon him) lashed him because he drank alcohol. And one day he was brought before the Prophet (Prayers & peace be upon him) for the same reason and was lashed. So a man said: "O God, curse him! Look how many times he has been punished for this." The Prophet (Prayers & peace be upon him) said: 'Do not curse him, for by God, I know he loves God and His Messenger."

٢٠٦٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ.

2067. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "God curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off."

٢٠٦٨ - عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: تُقْطَعُ الْيَدُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

2068. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The hand should be cut off for the theft of something that is worth one quarter of a Dinar or more than that."

٢٠٦٩ - وَعَنْهَا رَضِيَ اللهُ عَنْهَا أنَّ يَدَ السَّارِقِ لَمْ تُقْطَعْ عَلَى عَهْدِ النَّبِيِّ ﷺ إلاَّ فِي ثَمَنِ مِجَنٍّ جَحَفَةٍ أوْ تُرْسٍ.

2069. It was related that Aisha said: "The hand of the thief was not cut off during the Prophet (Prayers & peace be upon him)'s lifetime except for the theft of something equivalent to a shield in value."

٢٠٧٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أنَّ رَسُولَ اللهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ.

2070. It was related that Abd Allah Ibn Umar said that the Messenger of God cut off the hand of a thief for the theft of a shield that was worth three Dirhams.

٩٠ - كتاب المحاربين من أهل الكفر والردة

٢٠٧١ - عَنْ أَبِى بُرْدَةَ الأَنْصَارِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: لاَ يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إلاَّ فِى حَدٍّ مِنْ حُدُودِ اللهِ عَزَّ وَجَلَّ.

90. The Book of Those Who Wage War

2071. It was related that Abu Burda Al Ansari said that the Prophet (Prayers & peace be upon him) used to say: "No one should be flogged more than ten stripes of the lash unless he is guilty of a crime for which the legal punishment has been assigned by God."

٢٠٧٢ - عَنْ أَبِى هُرَيرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: مَنْ قَذَفَ مَمْلُوكَهُ، وَهُوَ بَرِىءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ إلاَّ أَنْ يَكُونَ كَمَا قَالَ.

2072. It was related that Abu Huraira said: "I heard Abu Al Qasim say: "If someone slanders his slave and the slave is innocent of it, he will be flogged on the Day of Resurrection unless the slave is truly as he has said."

٩١ - كتاب الديّات

٢٠٧٣ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قالَ: قـالَ رَسُولُ اللهِ ﷺ: لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا.

91. The Book of Blood Money

2073. It was related that Ibn Umar said that the Messenger of God said: "In Islam a believer remains at liberty except if he kills someone without legal right."

٢٠٧٤ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِلْمِقْدَادِ: إِذَا كَـــانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ، فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ.

2074. It was related that Ibn Abbas said the Prophet (Prayers & peace be upon him) said to Al Miqdad: "If a believer hides his belief from the unbelievers, and then when he declares his Islam , you kill him, you would be sinful, for remember that you used to hide your Islam before in Makkah."

٢٠٧٥ - عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ الـنَّبِيِّ ﷺ قَالَ: مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا

2075. It was related that Abd Allah Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "Whoever carries arms against us is not from us."

٢٠٧٦ - عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَـهَ إِلاَّ اللهُ وأَنِّى رَسُولُ اللهِ إِلاَّ بِإِحْدَى ثَلاَثٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِى، وَالْمُفَارِقُ لِدِينِهِ، التَّارِكُ لِلْجَمَاعَةِ.

2076. It was related that Abd Allah said that the Messenger of God said: "The blood money of a Muslim who swears that there is no god but God and that I am His Messenger, cannot be spilled except in three cases. In retribution for murder, for adultery committed by a married person and for the one who reneges from Islam and leaves the Muslims."

٢٠٧٧ - عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ أَبْغَضَ النَّاسِ إِلَى اللهِ ثَلاثَةٌ، مُلْحِدٌ فِى الحَرَمِ، وَمُبْتَغٍ فِى الإِسْلاَمِ سُنَّةَ الجَاهِلِيَّةِ، وَمُطَّلِبٌ دَمَ امْرِىءٍ بِغَيْرِ حَقٍّ لِيُهَرِيقَ دَمَهُ.

2077. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "The most hated person before God are three, the one who goes astray from right conduct in the Sacred Houses of Makkah and in Madinah, the one who seeks that the traditions of the times of ignorance should remain in Islam, and the one who seeks to spill the blood of another without legal right."

٢٠٧٨ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لَوِ اطَّلَعَ فِى بَيْتِكَ أَحَدٌ وَلَمْ تَأْذَنْ لَهُ فَحَذَفْتَهُ بِحَصَاةٍ فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ.

2078. It was related that Abu Huraira said that he heard the Messenger of God say: "If anyone spies into your house without your permission, and you throw a stone at him and put out his eyes, there is no blame on you."

٢٠٧٩ - عَن ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: هٰذِهِ وَهٰذِهِ سَوَاءٌ يَعْنِي الْخِنْصَرَ وَالإِبْهَامَ.

2079. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "This and this are equal." He meant the little finger and the thumb."

٩٢ - كتاب استتابة المرتدين والمعاندين وقتالهم

٢٠٨٠ - عَن ابْنِ مَسْعُودٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَنُؤَاخَذُ بِمَا عَمِلْنَا فِى الجَاهِلِيَّةِ؟ قَالَ: مَنْ أَحْسَنَ فِى الإِسْلاَمِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِى الجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِى الإِسْلاَمِ يُؤَاخَذُ بِالأَوَّلِ وَالآخِرِ.

92. The Book of Obliging Renegades from Islam to Revert

2080. It was related that Ibn Mas'ud said that a man said: "O Messenger of God! Will we be punished for what we used to do in the days of ignorance?" The Prophet (Prayers & peace be upon him) said: "Whoever does good in Islam will not be punished for what he used to do in the days of ignorance, and whoever does evil in Islam will be punished for his previous and subsequent sins."

٩٣ - كتاب التعبير

٢٠٨١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: الرُّؤْيَا الحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ، جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ.

93. The Book of the Interpretation of Dreams

2081. It was related that Anas Ibn Malik said that the Messenger of God said: "A good dream of a righteous man is one of the forty six parts of the Prophet (Prayers & peace be upon him) traits."

٢٠٨٢ - عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللهِ فَلْيَحْمَدِ اللهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لاَ تَضُرُّهُ.

2082. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "If any one of you sees a dream that he likes, it is from God, and he should thank God for it and narrate it to others, but if he sees something that he dislikes then it is from Satan, and he should seek refuge in God from its evil, and he should not relate it to anyone, for it will not harm him."

٢٠٨٣ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلاَّ الْمُبَشِّرَاتُ، قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: الرُّؤْيَا الصَّالِحَةُ.

2083. It was related that Abu Huraira said: "I heard the Messenger of God say: 'Nothing remains from the Prophetic (Prayers & peace be upon him) traits but good dreams.' They said: 'What are good dreams?' He said: 'Good dreams are visions.' "

٢٠٨٤ - وَعَنْهُ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يَقُولُ: مَنْ رَآنِى فِى الْمَنَامِ فَسَيَرَانِى فِى الْيَقَظَةِ، وَلاَ يَتَمَثَّلُ الشَّيْطَانُ بِى.

2084. It was related that Abu Huraira said: "I heard the Prophet (Prayers & peace be upon him) say: "Whoever sees me in a vision will see me in reality, and Satan cannot impersonate me."

٢٠٨٥ - عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِىُّ ﷺ: مَنْ رَآنِى فَقَدْ رَأَى الحَقَّ، فَإِنَّ الشَّيْطَانَ لاَ يَتَكَوَّنُنِى.

2085. It was related that Abi Sa'id Al Khudri said that the Prophet (Prayers & peace be upon him) said: "Whoever sees me in a vision then he has indeed seen me, for Satan cannot impersonate me."

٢٠٨٦ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، وَكَانَتْ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطْعَمَتْهُ، وَجَعَلَتْ تَفْلِى رَأْسَهُ، فَنَامَ رَسُولُ اللهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ لَهُ: مَا يُضْحِكُكَ يَا رَسُولَ اللهِ ؟ قَالَ: نَاسٌ مِنْ أُمَّتِى عُرِضُوا عَلَىَّ غُزَاةً فِى سَبِيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هذَا الْبَحْرِ مُلُوكًا عَلَى الأَسِرَّةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الأَسِرَّةِ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ، ادْعُ اللهَ أَنْ يَجْعَلَنِى مِنْهُمْ، فَدَعَا لَهَا رَسُولُ اللهِ ﷺ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ

اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللهِ ؟ قالَ: نَاسٌ مِنْ أُمَّتِى عُرِضُوا عَلَيَّ غُزَاةً فِى سَبِيلِ اللهِ، كَمَا قَالَ فِى الأُولَى، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يَجْعَلَنِى مِنْهُمْ، قَالَ: أَنْتِ مِنَ الأَوَّلِينَ، فَرَكِبَتِ الْبَحْرَ فِى زَمَانِ مُعَاوِيَةَ بْنِ أَبِى سُفْيَانَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ.

2086. It was related that Anas Ibn Malik said: "The Messenger of God used to visit Umm Haram bint Milhan who was the wife of Ubada Ibn Al Samit. The Prophet (Prayers & peace be upon him) went to visit her one day and she gave him food and began to search for lice in his head. Then the Messenger of God slept and woke up smiling. Umm Haram said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me in my vision as fighters in the Cause of God, sailing in the midst of seas like kings on the throne or like kings seated upon thrones." I said: 'O Messenger of God! I implore God to make me one of them.' So the Messenger of God invoked God for her and then he slept. He woke up smiling again. I said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me as fighters in the Cause of God.' He said the same as he had said before, I said: 'O Messenger of God! Invoke God to make me one of them.' He said: 'You are from the first of them.' Then Umm Haram sailed across the sea in the lifetime of Mu'awiya Ibn Abu Sufyan and she fell from her mount upon coming ashore and died."

٢٠٨٧ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ، وَمَا كَانَ مِنَ النُّبُوَّةِ فَإِنَّهُ لاَ يَكْذِبُ.

2087. It was related that Abu Huraira said that the Messenger of God said: "When the Day of Resurrection nears the dreams of the believer will nearly always come true, and the dream of a believer is one part of the forty six parts of the Prophetic (Prayers & peace be upon him) traits, and there is no falsehood in anything which belongs to prophecy."

٢٠٨٨ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: رَأَيْتُ كَأَنَّ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى قَامَتْ بِمَهْيَعَةَ وَهِيَ الْجُحْفَةُ، فَأَوَّلْتُ أَنَّ وَبَاءَ الْمَدِينَةِ يُنْقَلُ إِلَيْهَا.

2088. It was related that Abd Allah Ibn Umar said that the Prophet (Prayers & peace be upon him) said: "I saw a black woman in a dream with disheveled hair going out from Madinah and settling in Mahai'a. I took that to mean that the epidemic of Madinah was being transferred to that place."

٢٠٨٩ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَحَلَّمَ بِحُلُمٍ لَمْ يَرَهُ كُلِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ صُبَّ فِي أُذُنَيْهِ الآنُكُ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً عُذِّبَ، وَكُلِّفَ أَنْ يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ.

2089. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Whoever claims to have seen a dream that he did not see, will be commanded to make a knot between two grains of barley which he will not be able to do, and if someone listens to the talk of others who do not wish him to hear or they move off from him, then molten lead will be poured into his ears on the Day of Resurrection, and whoever draws a picture, will be punished on the Day of

Resurrection and they will be commanded to put a soul into that picture and they will not be able to do it."

٢٠٩٠ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ مِنْ أَفْرَى الْفِرَى أَنْ يُرِيَ عَيْنَيْهِ مَا لَمْ يَرَ.

2090. It was related that Ibn Umar said that the Messenger of God said: "The most evil lie is that someone claims to have seen a dream he has not seen."

٢٠٩١ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَجُلاً أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطُفُ السَّمْنَ وَالْعَسَلَ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ، وَإِذَا سَبَبٌ وَاصِلٌ مِنَ الأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلاَ بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَانْقَطَعَ ثُمَّ وُصِلَ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ بِأَبِي أَنْتَ، وَاللهِ لَتَدَعَنِّي فَأَعْبُرُهَا، فَقَالَ النَّبِيُّ ﷺ: اعْبُرْ، قَالَ: أَمَّا الظُّلَّةُ فَالإِسْلاَمُ، وَأَمَّا الَّذِي تَنْطُفُ مِنَ الْعَسَلِ وَالسَّمْنِ فَالْقُرْآنُ، حَلاَوَتُهُ تَنْطُفُ، فَالْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ، وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الأَرْضِ، فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ تَأْخُذُ بِهِ فَيُعْلِيكَ اللهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي يَا رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي أَصَبْتُ أَمْ أَخْطَأْتُ؟ فَقَالَ النَّبِيُّ ﷺ: أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا، قَالَ: فَوَاللهِ يَا رَسُولَ اللهِ لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ، قَالَ: لاَ تُقْسِمْ.

2091. It was related that Ibn Abbas said: "A man came to the Messenger of God and said: "I saw a dream in which there was cloud giving shade, butter and honey were dropping from it and I saw the people collecting it with their hands, some took a little and some took much. And then a rope extended

from the earth to the sky, and I saw you take hold of it and go up, and then another man held it and went up, and then another man held it and went up and then a fourth man held it and it broke and was then rejoined." Abu Bakr said: "O Messenger of God! May my parents be redeemed for you. Permit me to interpret this dream." The Prophet (Prayers & peace be upon him) said: "Interpret it." Abu Bakr said: "The cloud giving shade is Islam, and the butter and honey dropping from it is the Qur'an with its sweetness dropping and some people learn much of it and some people learn little. The rope extended from the earth to the sky is the Truth which you are upon. You follow it and God will raise you high with it, then another man will follow it and will rise up with it and another will follow it and then another man will follow it but it will break and then be rejoined for him and he will rise up with it. O Messenger of God! May my father be redeemed for You! Am I correct?' The Prophet (Prayers & peace be upon him) said: 'You are correct in part and wrong in part.' Abu Bakr said: 'By God, tell me where I was wrong?' The Prophet (Prayers & peace be upon him) said: 'Do not swear."

٩٤ - كتاب الفتن

٢٠٩٢ - عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ النَّبِيَّ ﷺ قالَ: مَنْ كَرِهَ مِنْ أميرِهِ شَيْئًا فَلْيَصْبِرْ، فإنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً، وَفِي رِوَايَةٍ أُخْرَى عَنْهُ قَالَ: مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ الجَمَاعَةَ شِبْرًا فَمَاتَ إلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً.

94. The Book of Afflictions

2092. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Whoever disapproves of the acts of his ruler should have patience, for anyone who disobeys his ruler by even a little will die as those who died in the days of ignorance." And It was also related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Whoever sees his ruler do something he does not like, should be patient, as anyone who goes apart from the Muslims even by a little and then dies, he will die as those who died in the days of ignorance."

٢٠٩٣ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعْنَاهُ، فَقَالَ: فِيمَا أخَذَ عَلَيْنَا أنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَأَثَرَةٍ عَلَيْنَا، وَأنْ لا نُنَازِعَ الأَمْرَ أَهْلَهُ، إلاَّ أنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللهِ فِيهِ بُرْهَانٌ.

2093. It was related that Ubada Ibn Al Samit said: "The Prophet (Prayers & peace be upon him) called us and we pledged our

oaths of allegiance to Islam and of the conditions he took from us our pledges was that we were to listen and obey his orders when we were busy and when we were resting, and in times of difficulty and in times of ease, and to be obedient to the ruler and give him his right even if he did not give us our rights, and not to fight him unless we saw him in open unbelief for which we would have proof before God."

٢٠٩٤ - عَنِ ابْنِ مَسْعُودٍ رضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ ﷺ يقُولُ: مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ، وَهُمْ أَحْيَاءٌ.

2094. It was related that Ibn Mas'ud said: "I heard the Messenger of God say: "The most evil people will exist at the coming of the Hour."

٢٠٩٥ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِىَ اللهُ عَنْهُ، وَقَدْ شُكِىَ إِلَيْهِ مَا لَقِىَ النَّاسُ مِنَ الحَجَّاجِ فَقَالَ: اصْبِرُوا فَإِنَّهُ لاَ يَأْتِى عَلَيْكُمْ زَمَانٌ إلاَّ وَالَّذِى بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

2095. It was related that Al Zubair Ibn Adi said: "We went to Anas Ibn Malik and complained of the wrongs done to us by Al Hajjaj. Anas Ibn Malik said: 'Have patience until you encounter your Lord, for no era passes except that the era after it will be worse. I heard this from the Prophet (Prayers & peace be upon him).' "

٢٠٩٦ - عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ عَنِ النَّبِىِّ ﷺ قَالَ: لاَ يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسِّلاَحِ، فَإِنَّهُ لاَ يَدْرِى لَعلَّ الشَّيْطَانَ يَنْزِعُ فِى يَدِهِ، فَيَقَعُ فِى حُفْرَةٍ مِنَ النَّارِ.

2096. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "None of you should

point at his Muslim brother with his weapon, for he does not know, maybe Satan will prompt him to strike him and then he would fall into a pit of Fire."

٢٠٩٧ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: سَتَكُونُ فِتَنٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ، وَمَنْ وَجَدَ فِيهَا مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ.

2097. It was related that Abu Huraira said that the Messenger of God said: "Afflictions will soon come in which the seated person will be better than the one standing, and the standing one will be better than the one walking, and the walking one will be better than the one running, and whoever exposes himself to these afflictions will perish. So whoever can find a place of protection or refuge should take shelter in it."

٢٠٩٨ - عَنْ سَلَمَةَ بْنِ الأَكْوَعِ رَضِيَ اللهُ عَنْهُ، أَنَّهُ دَخَلَ عَلَى الحَجَّاجِ فَقَالَ: يَا ابْنَ الأَكْوَعِ، ارْتَدَدْتَ عَلَى عَقِبَيْكَ تَعَرَّبْتَ قَالَ: لاَ، وَلَكِنَّ رَسُولَ اللهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ.

2098. It was related that Salama Ibn Al Akwa' said that he visited Al Hajjaj who said: "O son of Al Akwa! You have reneged by staying with the Bedouin." He said: "No, but the Messenger of God permitted me to stay with the Bedouin in the desert."

٢٠٩٩ - عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِذَا أَنْزَلَ اللهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ.

2099. It was related that Ibn Umar said that the Messenger of God said: "If God punishes a nation and it affects the entire population without discrimination, then they will all be resurrected and judged according to their deeds."

٢١٠٠ - عَنْ حُذَيْفَةَ بْنِ اليَمَانِ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّمَا كَانَ النِّفَاقُ على عَهْدِ النَّبِيِّ ﷺ، فَأَمَّا الْيَوْمَ فَإِنَّمَا هُوَ الْكُفْرُ بَعْدَ الإِيمَانِ.

2100. It was related that Hudhaifa said: "In the lifetime of the Prophet (Prayers & peace be upon him) it was hypocrisy that existed, but today it is unbelief."

٢١٠١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ من أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الإِبِلِ بِبُصْرَى.

2101. It was related that Abu Huraira said that the Messenger of God said: "The Hour will not come to pass before a fire will emerge from the land of Hijaz, and it will cast light on the necks of the camels in Busrah."

٢١٠٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئًا.

2102. It was related that Abu Huraira said that the Messenger of God said: "The river Euphrates will soon give up its treasure of gold, so whoever is there at that time should not take any of it."

٢١٠٣ - وَعَنْهُ أَيْضًا رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ، تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ دَعْوَتُهُمَا وَاحِدَةٌ، وَحَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلاَثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ، وَحَتَّى يُقْبَضَ الْعِلْمُ، وَتَكْثُرَ الزَّلاَزِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ، وَحَتَى يَكْثُرَ فِيكُمُ الْمَالُ، فَيَفِيضَ حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ فَيَقُولَ الَّذِى يَعْرِضُهُ عَلَيْهِ: لا أَرَبَ لِي بِهِ، وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ، وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولَ: يَا لَيْتَنِى مَكَانَهُ، وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَآهَا النَّاسُ آمَنُوا

أَجْمَعُونَ، فَذَلِكَ حِينَ لا يَنْفَعُ نَفْسًا إِيمَانُهَا، لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ، أَوْ كَسَبَتْ فِى إِيمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلاَنِ ثَوْبَهُمَا بَيْنَهُمَا، فَلاَ يَتَبَايَعَانِه، وَلاَ يَطْوِيَانِه، وَلَتَقُومَنَّ السَّاعَةُ وَقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِه فَلاَ يَطْعَمُهُ، وَلَيَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلاَ يَسْقِى فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أُكْلَتَهُ إِلَى فِيهِ فَلاَ يَطْعَمُهَا.

2103. It was related that Abu Huraira said that the Messenger of God said: "The Hour will not come to pass until two parties fight each other and there will be many casualties on each side, and they will follow the same belief, nor until about thirty False Messiahs appear, and each of them will assert that he is the Messenger of God, nor until Religious knowledge is removed, nor until earthquakes occur frequently, nor until time passes quickly, nor until afflictions appear, nor until killing is prevalent, nor until wealth is so abundant to the point that the wealthy will worry that no one will accept his charity, and when he offers it to someone he will say: 'I do not need it.' Not until the people compete with each other in constructing lofty buildings, nor until a man passes a grave and says: 'I wish I were in it.' Nor until the sun rises from the West. So when the sun rises from the West, they all will believe but that will be the time when: "Do they wait that the angels should come down to them, or that your Lord may come, or that manifest Signs of your Lord should appear? On the Day when some of the Signs of your Lord will appear, it shall not profit a soul to believe who did not believe before, or has earned in its faith any goodness, say: 'Wait, we too are waiting'." (Surah 6 verse 158) And the Hour will come to pass when two men spread out a white garment before themselves but they will not be able to sell it nor to fold it up. And the Hour will come to pass when a man has milked his she-

camel and has taken the milk away but he will not be able to drink it, and the Hour will not come to pass until a man mending a tank is able to water his livestock in it, and the Hour will come to pass when a person raises a piece of food to his mouth but he will be unable to eat it."

٩٥ - كتاب الأحكام

٢١٠٤ - عَنْ أَنَسِ بْنِ مَالِك رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: اسْمَعُوا وَأَطِيعُوا وَإِن اسْتُعْمِلَ عَلَيْكُم عَبْدٌ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ.

95. The Book of Judgment

2104. It was related that Anas Ibn Malik said that the Messenger of God said: "You should listen and obey your ruler even if he is an Ethiopian slave with a head like a raisin."

٢١٠٥ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ، وَبِئْسَتِ الْفَاطِمَةُ.

2105. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "You will vie for the authority of ruling which will be a cause of sorrow for you on the Day of Resurrection. What an excellent wet nurse it is, but what a bad weaning it has!"

٢١٠٦ - عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللهُ رَعِيَّةً فَلَمْ يَحُطْهَا بِنَصِيحَةٍ، إِلاَّ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ.

2106. It was related that Ma'qil Ibn Yasar said: "I heard the Prophet (Prayers & peace be upon him) say: 'Any man to whom God has given the authority to rule who does not deal with them in an honest manner will never perceive even the scent of Paradise."

٢١٠٧ - وعَنْهُ أيْضًا رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتَ وَهُوَ غَاشٌ لَهُمْ إلاَّ حَرَّمَ اللهُ عَلَيْهِ الجَنَّةَ.

2107. It was related that Ma'qil said that the Messenger of God said: "If any ruler with authority to rule the Muslims dies when he is deceiving them, God will prohibit Paradise for him."

٢١٠٨ - عَنْ جُنْدُبٍ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ يَوْمَ الْقِيَامَةِ، قالَ: وَمَنْ يُشَاقِقْ يَشْقُقِ اللهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ، فَقَالُوا: أَوْصِنا، فَقَالَ: إنَّ أَوَّلَ مـا يُنْتِنُ مِنَ الإنْسَانِ بطْنُهُ فَمَنْ اسْتَطَاعَ أنْ لاَ يَأْكُلَ إلاَّ طَيِّبًا فَلْيَفْعَلْ، وَمَنِ اسْتَطَاعَ أنْ لاَ يُحَالَ بَيْنَهُ وَبَيْنَ الجَنَّة مِلءُ كَفِّهِ مِنْ دَمٍ أَهْرَاقَهُ فَلْيَفْعَلْ.

2108. It was related that Jundob said: "I heard the Messenger of God say: 'Whoever does a good deed just to be seen by the people, God will reveal his true intention on the Day of Resurrection, and whoever puts difficulties in the way of the people, God will put him into difficulty on the Day of Resurrection.' They said: 'Teach us.' He said: 'The first part of the human body to decay is the abdomen, so the one who can eat nothing but lawful food should do so, and the one who does his utmost to keep nothing between himself and Paradise by not spilling as much as a drop of blood, should do so."

٢١٠٩ - عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لاَ يَقْضِينَّ حَكَمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ.

2109. It was related that Abu Bakra said: "I heard the Prophet (Prayers & peace be upon him) say: 'A judge should not sit in judgment when he is angry."

٢١١٠ - حَدِيـــثُ حُوَيِّصَةَ وَمُحَيِّصَةَ تَقَدَّمَ فـــى الْجِهَادِ، وَزَادَ هُنَا إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ.

2110. It was related that Sahl Ibn Abi Hathma said: "Abd Allah Ibn Sahl and Muhaiyisa set out towards Khaybar as they were suffering from poverty and hardship. Then Mahaiyisa was told that Abd Allah had been killed and thrown into a pit or a spring. Mahaiyisa went to the Jews and said: 'By God, you have killed my companion.' The Jews said: 'By God, we did not kill him.' Muhaiyisa returned to his people and related to them what had happened. His older brother Huwaiyisa, Abd Al Rahman Ibn Sahl and he and came and the one who had been in Khaybar started to speak first but the Prophet (Prayers & peace be upon him) said: 'The eldest! The eldest!' Meaning to let the eldest speak. So Huwaiyisa spoke first and then Muhayaisa. The Messenger of God said: 'The Jews must pay blood money for your companion or prepare for war'."

٢١١١ - حَدِيـثُ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللهُ عَنْهُ: بَـايَعْنَا رَسُولَ اللهِ ﷺ عَلَـى السَّمْعِ وَالطَّاعَةِ، تَقَدَّم، وَزَادَ فِـى هَـذِهِ الرِّوَايَةِ وَأَنْ نَقُومَ أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا لاَ نَخَافُ فِى اللهِ لَوْمَةَ لائِمٍ.

2111. It was related that Ubada Ibn Al Samit said: "We pledged our oaths of allegiance to the Messenger of God that we would listen and obey him whenever were busy and whenever we were at rest and that we would not fight the ruler or disobey him, and we would stand firm for the truth or speak the truth wherever we may be, and that we would not fear the blame of those who cast blame in the Cause of God."

٢١١٢ - عَنِ عَبْدِ اللهِ بْن عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا إذَا بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، يَقولُ لَنَا: فيما اسْتَطَعْتَ.

2112. It was related that Abd Allah Ibn Umar said: "When we gave the pledge of allegiance to the Messenger of God to listen and obey, he would say: 'As far as you are able'."

٢١١٣ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: قِيلَ لِعُمَرَ: ألاَ تَسْتَخْلِفُ؟ قَالَ: إنْ أسْتَخْلِفْ فَقَد اسْتَخْلَفَ مَنْ هُوَ خَيرٌ مِنِّي: أبو بكر، وإن أَتْرُكْ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي: رَسُولُ اللهِ ﷺ.

2113. It was related that Abd Allah Ibn Umar said: "Umar was asked: 'Will you appoint your successor?' He said: 'If I appoint a Caliph it is correct that one who was better than I did so, and if I leave the matter unresolved, it is correct that one who is better than I did so."

٢١١٤ - عَن جَابِرِ بْنِ سُمْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: يكونُ اثْنَا عَشَرَ أميرًا، فَقَالَ كَلِمَةً لَمْ أَسْمَعْها فَقَالَ أَبِي: إنَّهُ قَالَ: كلُّهُمْ مِنْ قُرَيْشٍ.

2114. It was related that Jabir Ibn Samura said: "I heard the Prophet (Prayers & peace be upon him) say: 'There will be twelve Muslim rulers.' Then he said something I did not hear. My father said: 'All of them will be from Quraish'."

٩٦ - كتاب التمني

٢١١٥ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَولاَ أنــي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: لاَ تَتَمَنُّوا الْمَوْتَ، لَتَمَنَّيْتُ.

96. The Book of Aspirations

2115. It was related that Anas said: "Had I not heard the Prophet (Prayers & peace be upon him) say: 'Do not wish for death.' I would have wished for it."

٢١١٦ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ يَتَمَنَّيَــنَّ أَحَدُكُمُ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ.

2116. It was related that Abu Huraira said that the Messenger of God said: "None of you should wish for death, for if he is good he may increase his good deeds, and if he is evil he may cease doing evil and repent."

٩٧ - كتاب الاعتصام بالكتاب والسنة

٢١١٧ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلاَّ مَنْ أَبَى، قَالُوا: يَا رَسُولَ اللهِ، وَمَنْ يَأْبَى؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبَى.

97. The Book of Abiding to the Qur'an and Al Sunnah (the Tradition)

2117. It was related that Abu Huraira said that the Messenger of God said: "All my nation will enter Paradise except those who refuse." They said: "O Messenger of God! Who would refuse?" He said: "Those who obey me will enter Paradise, but those who disobey me are they who refuse."

٢١١٨ - عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَتْ مَلاَئِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبُ يَقْظَانُ، فَقَالُوا: إِنَّ لِصَاحِبِكُمْ هذَا مَثَلاً، فَاضْرِبُوا لَهُ مَثَلاً، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا، وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبْ الدَّاعِيَ لَمْ يَدْخُلْ الدَّارَ، وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ، فَقَالُوا: أَوِّلُوهَا لَهُ يَفْقَهْهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالدَّارُ الْجَنَّةُ وَالدَّاعِي مُحَمَّدٌ ﷺ: فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللهَ، وَمَن عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللهَ عَزَّ وَجَلَّ، وَمُحَمَّدٌ فَرَّقَ بَيْنَ النَّاسِ.

2118. It was related that Jabir Ibn Abd Allah said: "Angels came to the Prophet (Prayers & peace be upon him) when he was sleeping, some said: 'He is sleeping.' Others said: 'His eyes are closed but his heart is awake.' Then they said: 'There is a similitude for your companion. One said: 'Then tell it.' Some said: 'He is sleeping.' Others said: 'His eyes are closed but his heart is awake.' Then they said: 'His similitude is of the man who built a house and then offered a feast in it and sent a messenger to invite the people. Whoever accepted the invitation entered the house and ate the feast, but whoever did not accept the invitation, did not enter the house nor ate the feat.' Then the angels said: 'Interpret this similitude for him so he may understand it.' Some of them said: 'He is sleeping.' Others said: 'His eyes are closed but his heart is awake.' Then they said: 'The house is Paradise, and the messenger is Mohammed, and whoever obeys Mohammed obeys God. Mohammed separated the people, the good apart from the bad, and the believers from the unbelievers'."

٢١١٩ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا هذَا اللهُ خالِقُ كُلِّ شَيْءٍ فَمَنْ خَلَقَ اللهَ.

2119. It was related that Anas Ibn Malik said that the Messenger of God said: "The people will never cease in their questioning until they say: 'This is God, the Creator of all things, who then created God?' "

٢١٢٠ - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ اللهَ لاَ يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاهُمُوهُ انْتِزَاعًا، وَلكِنْ يَنْتَزِعُهُ مِنْهُمْ مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ، فَيَبْقَى نَاسٌ جُهَّالٌ يُسْتَفْتَوْنَ فَيُفْتُونَ بِرَأْيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ.

2120. It was related that Abd Allah Ibn Amr said: "I heard the Prophet (Prayers & peace be upon him) say: 'God will not deprive you of knowledge after He has given it to you, but it will be removed through the death of the learned men. Then all that will remain will be the ignorant who when they are asked will render verdicts according to their opinions, and they will mislead others and go astray from the right way."

٢١٢١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لا تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، فَقِيلَ: يَا رَسُولَ اللهِ كَفَارِسَ وَالرُّومِ فَقَالَ: وَمَنِ النَّاسُ إِلاَّ أُولَئِكَ؟.

2121. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "The Hour will not come to pass until my nation imitate the deeds of the nations that have gone before and they will follow them in detail, inch by inch and cubit by cubit." It was said: "O Messenger of God! Do you mean the Persians and the Byzantines?" The Prophet (Prayers & peace be upon him) said: " Who else than they?"

٢١٢٢ - عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّ اللهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ فِيما أُنْزِلَ آيَةُ الرَّجْمِ.

2122. It was related that Umar said: "Indeed God sent Mohammed with the Truth and revealed to him the Book, and of that which was revealed is the verse of stoning the adulterers to death."

٢١٢٣ - عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: إِذا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ.

2123. It was related that Amr Ibn Al As said that he heard the Messenger of God say: "If a judge renders a verdict according to his own opinion and his verdict is correct he will receive a double reward, and if he renders a verdict according to his own opinion and his verdict is incorrect, even then he will receive a reward."

٢١٢٤ - عَنْ جـابِرِ بْنِ عَبْدِ الله رَضِيَ اللهُ عَنْهُمَا أَنَّهُ كَانَ يَحْلِفُ بِالله إنَّ ابْنَ الصَّيَّادِ الدَّجَّالُ، فَقُلْتُ: تَحْلِفُ بـالله؟ قَالَ: إنِّي سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَحْلِفُ علـى ذلكَ عِنْدَ النَّبِيِّ ﷺ فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

2124. It was related that Mohammed Ibn Al Munkadir said: "I saw Jabir Ibn Abd Allah swear an oath by God that Ibn Sayyad was the False Messiah. I said to Jabir: 'How can you swear by God?' Jabir said: 'I heard Umar swear by God about this matter before the Prophet (Prayers & peace be upon him), and the Prophet (Prayers & peace be upon him) did not reprimand him for it'."

98 - كتاب التوحيد

٢١٢٥ - عَنْ عـائشَةَ رَضِيَ اللهُ عَنْهَا أنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً على سَرِيَّة، وكَانَ يَقْرَأُ لأصْحَابِه فـــى صَلاَتِهِمْ، فَيَخْتِمُ بِقُلْ هُوَ اللهُ أحَدٌ، فَلَمَّا رَجَعُوا ذَكَرُوا ذلكَ لِرَسُولِ الله ﷺ فقَالَ: سَلُوهُ لأىِّ شَىْء يَصْنَعُ ذلكَ؟ فَسَألُوهُ، فَقَالَ: لأنَّهَا صِفَةُ الرَّحْمــنِ وأنَا أحِبُّ أنْ أقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أخْبِرُوهُ أنَّ الله تَعَالَى يُحِبُّهُ.

98. The Book of Monotheism

2125. It was related that Aisha, the wife of the Prophet (Prayers & peace be upon him), said: "The Prophet (Prayers & peace be upon him) dispatched an army under the command of a man who used to lead his companions in prayer and complete his recitation with: "Say: 'He is God The One and Only." (Surah 112 verse 1) When they returned they told the Prophet (Prayers & peace be upon him) of that. He said: 'Ask him why he does so.' They asked and he said: 'I do so because it mentions the attributes of the Compassionate and I love to recite it.' The Prophet (Prayers & peace be upon him) said: 'Tell him that God loves him.' "

٢١٢٦ - عَنْ أَبِى مُوسَى الأشْعَرِىِّ رَضِيَ اللهُ عَنْهُ قَـالَ: قَـالَ النَّبِيُّ ﷺ: مَـا أحَدٌ أصْبَرَ على أذًى سَمِعَهُ مِنَ الله يَدَّعُونَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيهِمْ ويَرْزُقُهُمْ.

2126. It was related that Abu Musa Al Ash'ari said that the Prophet (Prayers & peace be upon him) said: "No one is more forbearing than God Almighty from the wicked and maleficent

words He hears, they ascribe to Him children, and even so He grants them health and bounty."

٢١٢٧ - عَنِ ابْنِ عبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أنَّ النَّبِيَّ ﷺ كانَ يَقُولُ: أعُوذُ بِعِزَّتِكَ الَّذِى لا إلهَ إلاَّ أنْتَ الذى لاَ يَمُوتُ، وَالْجِنُّ وَالإنْس يُمُوتُون.

2127. It was related that Ibn Abbas said: "The Prophet (Prayers & peace be upon him) used to say: 'I seek refuge by Your 'There is no god but God' Who does not die as Jinn and humans die."

٢١٢٨ - عَنْ أبِى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا خَلَقَ اللهُ الخَلْقَ كَتَبَ فِى كِتَابِهِ وَهُوَ يَكْتُبُ عَلى نَفْسِهِ وَهُوَ وَضْعٌ عِنْدَهُ على الْعَرْشِ إنَّ رَحْمَتِى تَغْلِبُ غَضَبِى.

2128. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When God created the Creation, He wrote in His Book; and He wrote concerning Himself, and it is inscribed with Him on the Throne; 'Indeed My Mercy overpowers My Anger.' "

٢١٢٩ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ ﷺ قَالَ: يَقُولُ اللهُ عَزَّ وَجَلَّ: إذَا أرَادَ عَبْدِى أنْ يَعْمَلَ سَيِّئَةً فَلاَ تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا، وَإنْ تَرَكَهَا مِنْ أجْلِى فَاكْتُبُوهَا لَهُ حَسَنَةً، وَإذَا أرَادَ أنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أمْثَالِهَا إلَى سَبْعمِائَة.

2129. It was related that Abu Huraira said that the Messenger of God said: "God has said: 'If My servant intends to do an evil deed the angels do not write it down unless he does it, then if he does it, they write is as it is, but if he refrains from doing it for My sake, they write it down as a good deed. If he in-

tends to do a good deed, but he does not do it, they write it down as a good deed, and if he does it, they write it down as ten good deeds up to seven hundred times."

٢١٣٠ - وعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: إنَّ عَبْدًا أصَابَ ذَنْبًا، وَرُبَّمَا قَالَ: أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ ذَنْبًا، وَرُبَّمَا قَالَ: أَصَبْتُ فَاغْفِرْ، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ، غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللهُ، ثُمَّ أَصَابَ ذَنْبًا أَوْ أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ أَوْ أَصَبْتُ آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ، غُفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللهُ، ثُمَّ أَذْنَبَ وَرُبَّمَا قَالَ: أَصَابَ ذَنْبًا، فَقَالَ: رَبِّ أَصَبْتُ أَوْ قَالَ: أَذْنَبْتُ آخَرَ فَاغْفِرْهُ لِي، فَقَالَ: أَعَلِمَ عَبْدِي أنَّ لَهُ رَبًّا، يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِهِ، غَفَرْتُ لِعَبْدِي ثَلاثًا، فَلْيَعْمَلْ مَا شَاءَ.

2130. It was related that Abu Huraira said: "I heard the Prophet (Prayers & peace be upon him) say: 'If anyone commits a sin and then says: 'O my Lord! I have sinned, please forgive me!' And his Lord says: 'My servant knows that he has a Lord Who forgives sins and chastises for them, so I forgive My servant.' Then he does not commit another sin for some time and then commits another sin and says: 'O my Lord! I have committed another sin, please forgive me,' and God says: 'My servant knows that he has a Lord Who forgives sins and chastises for them.' So I have forgiven My servant. Then he does not commit another sin for some time and then sins a third time and says: 'O my Lord, I have committed another sin, please forgive me,' and God says: 'My servant knows that he has a Lord Who forgives sins and chastises for them.' So I have forgiven My servant, he may do what he pleases."

٢١٣١ - عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ شَفَعْتُ فَقُلْتُ: يَارَبِّ أَدْخِلِ الجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ خَرْدَلَةٌ فَيَدْخُلُونَ، ثُمَّ أَقُولُ: أَدْخِلِ الجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى شَيْءٍ، فَقَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ اللهِ ﷺ.

2131. It was related that Anas said: "I heard the Prophet (Prayers & peace be upon him) say: "On the Day of Resurrection I will intercede and say: 'O my Lord! Admit into Paradise those who have even as little faith as the weight of a grain of mustard in his heart.' They will enter Paradise and I shall say: 'O God, admit to Paradise those who have even as little faith as the weight of a grain of mustard in his heart.' Anas said: 'It is as if I am looking at the fingers of the Messenger of God now."

٢١٣٢ - وَعَنْهُ رَضِيَ اللهُ عَنْهُ ذِكْرُ حَدِيثِ الشَّفَاعَةِ، وَقَدْ تَقَدَّمَ مُطَوَّلاً مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ، وَزَادَ هُنَا فِي آخِرِهِ فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ فَيَأْتُونِي فَأَقُولُ: أَنَا لَهَا، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لاَ تَحْضُرُنِي الآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَأَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ يَارَبِّ أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ، قَالَ فَأَنْطَلِقُ: فَأَفْعَلُ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَارَبِّ أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ، أَوْ خَرْدَلَةٍ مِنْ إِيمَانٍ، فَأَنْطَلِقُ فَأَفْعَلُ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَارَبِّ أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى أَدْنَى مِثْقَالِ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ، فَأَنْطَلِقُ فَأَفْعَلُ.

وَفِى رِوَايَةٍ عَنْهُ ثُمَّ أَعُودُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: يَا رَبِّ ائْذَنْ لِى فِيمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللهُ، فَيَقُولُ: وَعِزَّتِى وَجَلاَلِى وَكِبْرِيَائِى وَعَظَمَتِى لأُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللهُ.

2132. It was related that Anas Ibn Malik said: "Mohammed spoke to us saying: 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say: 'Please intercede with your Lord for us.' He will say: 'I am not worthy of that, so go to Abraham as he is the Friend of the Compassionate.' They will go to Abraham and he will say: 'I am not worthy of that, go to Moses as he is the one who God spoke to directly." They will go to Moses and he will say: 'I am not worthy of that, go to Jesus as he is a soul created by God and His Word.' They will go to Jesus and he will say: 'I am not worthy of that, go to Mohammed.' They will come to me and I will say: 'I am for that.' Then I will seek for my Lord's permission and it will be given, and then He will inspire me to praise Him with praises I do not know at this time. So I will praise Him with those praises and I will fall prostrate before Him. Then it will be said: "O Mohammed, lift your head and speak, for you will be listened to, and ask. For you will be granted, and intercede for your intercession will be accepted! I will say: 'O my Lord! My nation! My nation! And then it will be said: 'Go and remove from the Fire all those who have faith equal to a grain of barley seed in their hearts.' I will go and do so and then return to praise Him with the same praise and fall prostrate before Him. Then it will be said: 'O Mohammed, lift your head and speak, for you will be listened to, and ask. For you will be granted, and intercede

for your intercession will be accepted! I will say: 'O my Lord! My nation! My nation! And then it will be said: 'Go and remove from the Fire all those who have faith equal to a grain of mustard seed in their hearts.' I will go and do so and then return to praise Him with the same praise and fall prostrate before Him. Then it will be said: 'O Mohammed, lift your head and speak, for you will be listened to, and ask. For you will be granted, and intercede for your intercession will be accepted! I will say: 'O my Lord! My nation! My nation! And then it will be said: 'Go and remove from the Fire all those who have faith equal to the lightest smallest mustard seed in their hearts.' I will go and do so." When we left Anas, I said to some of my companions: 'Let us pass by Al Hasan who is secreting himself away in the house of Abi Khalifa and ask him to tell us what Anas Ibn Malik said to us.' So we went to him and we gave him our salutation and he let us in. We said to him: 'O Abu Sa'id! We have come from our brother Anas Ibn Malik and he has related a Hadith to us about the intercession whose like I have never heard before.' He said: 'What is that?' Then we related the Hadith to him and said: 'He stopped at this point.' He said: 'What was next?' We said: 'He did not say anything after that.' He said: 'Anas related that Hadith to me twenty years ago when he was younger, I do not know if he has forgotten or if he did not wish for you to depend on what he might tell you.' We said: 'O Abu Sa'id! Let us know.' He smiled and said: 'Man was created hasty, I did not mention that, but I wished to tell you of it. Anas told me the same as he told you and said: 'I then return for a fourth time and praise Him in the same way and fall prostrate before Him, and it will be said: 'O Mohammed, lift

up your head and speak, for you will be listened to, and ask, for you will be granted, and intercede, for your intercession will be accepted.' I will say: 'O Lord, permit me to intercede for anyone who has said: 'There is no god but God,' then God will say: 'By My Power and My Majesty, and by My Omnipotence, and by My Greatness, I shall remove from the Fire anyone who has said: 'There is no god but God'."

٢١٣٣ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، سُبْحَانَ اللهِ وَبِحَمْدِهِ، سُبْحَانَ اللهِ الْعَظِيمِ.

2133. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Two enunciations are most dear to The Compassionate and easy on the tongue, but heavy in weight upon the Scale, these are: 'Glory be to God and praise be He', and 'Glory be to God, the Great'."

CONTENTS